

ZION'S HERALD.

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THE OLD SOUTH CHURCH.

AN INCIDENT OF THE GREAT FIRE.
All through the dreadful night, unchecked,
Through palaces of stone,
With death and terror in the van,
The fire went raging on;
For granite melted in its breath,
And shaft and iron band,
Were torn as the forest trees are torn
By the tempest's mighty hands.
Facing its march, the "Old South Church"
Shot up its spire of white,
From roof to base a pillar of fire
Through the terror-stricken night—
But when the lurid morning broke
On faces wan and pale,
The foe with his fearful legions came,
Those hallowed walls to scale.
There were those who loved the gray church
well,
Gathered in sadness round,
And when like clangs the challenge cry,
They heard the old clock sound,
Up spake a man of silver hair,
His dim eyes wet with tears,
"It has struck its last, the dear old clock
I have heard these seventy years."
But dauntless hearts and iron hands,
That nobly struggled there,
Bowed down the mighty conqueror
Before the force of prayer.
Still, high o'er wreck and ruined walls,
Its tall spire greets the morn;
And the clock still tells when the night is
past,
And the golden day is born.

Was it a childish love that filled
Those faded eyes with tears?
No,—memory's ivy faster clings
As lapse the dying years,
God keep those clinging vines green,
Beneath the snows of age,
And guard our freedom's temples well,
Though fire and tempest rage;
And never in their peril's hour,
Let freedom's lips condemn,
Or call him weak, whose heart is full,
Whose eyes are wet for them.

J. E. R.

A LETTER FROM FLORIDA.

BY REV. DANIEL CURRY, D. D.
When you did me the honor to ask
me to write you from the South, I
thought it very doubtful whether I
should find opportunity to do any more
writing than would be required for my
own paper; but a quiet evening just
now affords that unexpected privilege.
Our ten degrees of Southern departure
have fairly removed us beyond your
terrible winter weather, of which the
telegraph and the newspapers bring us
chilling reports. A residence of a few
weeks in this sunny climate has made us
unmindful of that from which we have
escaped. Some few days have been
fairly hot,—most of the days have
been calm, sunshiny, and balmy,—
with thermometer ranging from sixty
to seventy-five, a few have ranged ten
to fifteen degrees lower. The people
say the winter has been rather a cold
one. The thermometer at one time
touched twenty-four, at Jacksonville,
giving a killing frost and making ice,
in pools, and dishes of water a quarter
of an inch in thickness. The bananas
were killed, the oleanders scorched as
with fire, and the orange trees some-
what marked, but not materially in-
jured. The spring is coming on rather
tardily, and in these semi-tropical re-
gions the seasons are never in haste.
The peach trees, that often blossom
during the first half of February, are
just now coming into full flower, and
the earlier deciduous trees are putting
on their summer foliage. The winter
even here where snow is unknown, and
ice seldom seen, nevertheless strongly
marks the landscape with its desola-
tion, and the want of grass upon the
earth makes that desolation more mani-
fest. So the return of spring is an
event of considerable interest, and we
are here in good time to witness it.
This State of Florida is a rather pecu-
liar portion of our great nation, in a
variety of particulars. Its physical
geography distributes it into several
distinct sections, which are so separated
from each other that the people are
socially widely separated. Running
through the greater part of the length

of the peninsula, from fifteen to twenty miles from the Atlantic coast is the river St. John's, whose banks on either side make up the Florida, most com-
monly heard of by Northern people. It is one of the finest rivers in the world. For nearly a hundred miles,—up to
Palm Bay,—its average breadth is about a mile and a half, seldom narrowing to less than a mile, and at times spreading out into beautiful inland seas, of several miles in width. Its shores are generally low, but not marshy, and occasionally it presents bluffs of considerable height. Along this river are found some of the best known towns in the State. Jacksonville, a city of some twelve or fifteen thousand inhabitants—the largest town to the south of Savannah,—is on the left bank of the river about twenty-five miles from the sea, and just at the point where it turns nearly at a right angle, from its northward course, eastward toward its mouth at the ocean. It is a lively, stirring place, doing a large business in the lumber trade, and if not a larger, yet a more profitable one in affording accommodations to its thousands of Northern visitors. Fifteen miles further up on the eastern or right hand bank is Mandarin, a pleasant site, but scarcely a town, notable chiefly as the residence of Mrs. Harriet Beecher Stowe. Her cottage shaded by stately live oaks, and several others,—some of them more pretentious than hers,—all surrounded by well-kept grounds, may be seen from the river. Fifteen miles further on, on the opposite side, is Green Cove, celebrated for its wonderful medicinal spring. It is a sulphur spring, with a temperature of seventy-eight degrees, and a volume of water sufficient to run a mill, rising through the rock, upon the bluff, some three or four hundred feet from the river. This place is likely to become the great sanitarium of Florida, and already it has hotels and boarding-houses sufficient to accommodate a large number of guests. Another fifteen miles, making seventy from the mouth of the river, brings the upward bound traveler to Picolata, now only a dilapidated pier, and a few decayed buildings, but formerly the most considerable point on the river, being the western terminus of "the king's high road" from St. Augustine. Two hundred years ago it was the main depot of supply for the Spanish plantations of the up-country. A fine church, and some religious houses for their order, were built here by the Franciscan monks. On the opposite side of the river was a large earth-work fortification, whose ruins may still be seen. Piatka, on the west bank, a hundred miles up the river, is the largest town on the St. John's after Jacksonville, though its population is only about a thousand. This is at the head of ocean steamboat navigation. Smaller streams start from this place to convey passengers to Dunn's Lake, and the Ocklawaha River, Lake George, and to Moultonville and Enterprise, two hundred miles above Jacksonville. Silver Spring, about twenty miles above Piatka, is something really wonderful. Its basin is a miniature lake, and its effluent is broad and deep enough to float a small steamer. This spring has been taken for "the fountain of youth," for which some of the Spanish adventurers made search; nor is it altogether improbable that they may have heard something of it from the Indians. Its water is remarkably clear. The bottom, eighty feet down is seen plainly, with the outlines of the rocks and the pebbles, and the gushing current as it wells up through its broad and deep channels in the rock. Moultonville occupies the site of Fort Mellon, built during the Seminole war. Enterprise, five miles beyond, on the east side of Lake Monroe, is at the head of regular steamboat navigation, from which place hunting and fishing expeditions are fitted out for the regions beyond. Indian River is a lagoon or arm of the sea, nearly a hundred miles long, lying parallel with the Atlantic coast, and the Everglades, in the extreme South, cover a vast area of hundreds of square miles, partially covered with water, and dotted with islands, the hiding-places of the warlike Seminoles, when hunted by our soldiers. For picturesque beauty, the St. John's River between Jacksonville and Piatka has few rivals, and no superior. Beyond that point the character of the scenery changes; the ground becomes more broken, the river is in some parts so narrow as only to permit the passage of small vessels, and very crooked, and in others it expands into broad and beautiful lakes, of many miles in extent. Verdure of all kinds has here an intertropical aspect. Game is abundant on the land, and fish in the rivers and lakes, while the creeks and bayous abound with alligators. The land is said to be fertile, and the climate both agreeable and healthy,—a paradise without people. I have written so largely about the St. John's and its towns, that I have but little room to speak of other interesting parts of the State, some of which I have also visited. St. Augustine, on the Atlantic coast,

about fifty miles south of the St. John's, is celebrated as the oldest settlement in the United States. It is a town of some four thousand inhabitants,—a hundred years ago it had seven thousand,—an American village grafted upon an old Spanish town. Its fort built by the Spaniards more than a hundred years ago, is incomparably the finest ruin in the country. Fernandina, on Amelia Island, the extreme northeastern point of the State, is also a Spanish town, and a place often named in our colonial history. Its harbor is especially fine. Westward from Jacksonville, a railroad extends to the Chetachocchee river. About forty miles distant is Olustee, a place of interest only on account of the fatal fight near to it, when our troops under General Seymour fell into an ambuscade, and twelve hundred of them were slain. A little further on is Lake City, a town of two thousand inhabitants, having three considerable lakes within its limits. It is a station of the United States signal service, whence "Old Probabilities" receives his tri-daily news of the condition of the atmosphere. From this point westward is some of the best occupied part of the State, with a number of considerable towns,—Quincy, St. Marks, Monticello, and Tallahassee,—the last a town of twenty-five hundred inhabitants, and the capital of the State. A railroad starts at Fernandina, and bears away to the southwest, a hundred and fifty miles, to Cedar Keys, on the Gulf of Mexico, traversing in its southern portion the country of the Swanee river, that region, celebrated in song, "where the old folks stay." This is, perhaps, above all other parts, the garden spot of Florida, but it is only sparsely inhabited. Still further southward, on the gulf side, the country is an unoccupied wilderness.

I have thus rapidly sketched this goodly land, partly from personal inspection, and partly from reliable information. It is indeed a land of great capabilities, a sunny, genial land, destined, we doubt not, to become populous with a free and intelligent people. Already the State has a large infusion of the Northern element, and to these, with the colored people, its destiny is manifestly committed. Its outlook is hopeful.

AT THE DOOR.

BY ALEXANDER CLARK.

Knock, and it shall be opened, is the Saviour's word. It is mercy's door that opens at the sinner's knock. The hardest hearted, the most wicked, the veriest outcast may knock, and it shall be opened. Sinner, just as you are, just where you are, standing in the dark, undone, lost, unknown, helpless—knock, and it shall be opened; knock just because you are outcast, that you may come in. You may come into God's presence, breathe the heavenly atmosphere, and enjoy the communion of a child of God. Knock and see, Knock, and it shall be opened to your eyes and to your feet.

It is the door of life. Salvation is not merely escape from hell. That would be poor deliverance in the Divine estimation. The dead body should be burned or buried out of sight. The wages of sin is death. Sin has killed men. They lie all about us, everywhere, dead in trespasses and in sins, dead and unburied still, corrupt and corrupting more and more. Their true life is taken out of them. And if they cannot get life back, they should be covered out of sight forever. But the salvation of the gospel keeps men from being cast into outer darkness. Not only so. It is infinitely positive and uplifting. It makes dead men live, and forever enlarges the capacities for life, and joy, and peace in the increasing light of eternity. People pass from death into life through this door of the Word. Christ is the Door. The voice of the gospel is to all who are awake, knock; to all who are asleep, awake; and to all the dead, arise!

Sinners are not, in all senses of the word, dead like corpses. They have minds and hearts. They may be reasoned with, and urged by argument to turn to God and live. The voice which prevails is God's voice, and it carries with it the life-giving power. Christ not only called Lazarus forth, but sent out with His voice the omnipotent force which brought him out from the grave. He said to another, "Stretch forth thine hand,"—and with the command he put into the poor, pulseless member the vitality that healed it. The man's will was responsive, was honored and used, else he had not been commanded to make the effort. The healing was all the while conditioned in the cripple's choice. Suppose the man had acted on appearances and reason instead of faith. "Why, Lord, thou seest the circumstances." Thou hast asked me to do exactly that thing which I am entirely unable to do. Anything else but that. I have not been able to lift this pendent hand for many a day. I can do nothing with it. No, no, Lord, I can't do what thou hast commanded." That would have been all true inso-

far as it was a confession of his own inability. But the power to obey comes with the command to obey. The power is not inherent in the cripple, but is imparted by faith in the Healer. The Omnipotent speaks and accomplishes in a moment. The man simply trusted in Him who commanded,—trusted for the strength to cure, and for the cure, doubting nothing nor wishing to measure the methods of the Divine work, and of course he was cured. The will of man and the effort of man went completely and unitedly out to meet the omnipotence of God, and behold Omnipotence was at the very door! The minus of the man was made plus by the positive presence and mightiness of the Eternal. What the man lacked was complemented and completed by the infinite fullness of God. The door was within reach, even of a crippled arm and pendent hand. He stretched the withered member forth, and as it was lifted, it rounded out whole, and was instantly as strong, as beautiful, and as supple as the other.

So God quickens dead souls. The sinner must believe if he would receive. He must knock if he would enter. And if he knock—bless God again!—the if—is on man's side, and the shall is on God's side of the door—if any man knock, it shall be opened.

When a visitor is admitted to your dwelling through the outer door, he is not left standing in the hall, or barely across the threshold; he is conducted to the parlor or the dining-room or the library. He is welcomed, if let in at all, to the inmost cheer, and best comforts the house affords. He comes to rest or to feast, as his condition may require.

So when a sinner knocks at the door of life, he need not stop with the first step into the mansion of holiness. No man need be a mere vestibule guest. The threshold is not the resting-place. He who enters is expected to go from chamber to chamber in the great house of sanctification, gently knocking at and always welcome through, every inner door, until he steps into the very presence-chamber of the Almighty. He will find communion indeed. Jesus will sup with him, and he will with Jesus evermore.

Suppose a pathway leading up a sunny mountain side, conducting you from one beautiful palace to another, and still another, each one higher, vaster, and more magnificent than the one below, and yourself climbing and knocking, and entering hall after hall, till the summit were gained; and then a more beautiful door than all, swinging open of its own accord, and admitting you to eternal advances and glories,—you have but a dim and imperfect picture of your privilege as a Christian, of rising through this world into heaven, day by day, and step by step. You are to pray daily for greater nearness to God, greater likeness to Jesus, fuller life in the spirit.

This door of life and glory opens at the sinner's knock. Knock, and it shall be opened. It is radiant with light like the doors of the morning. You see the changes, the decays, and the dangers of the world, the separations of friends, the breaking of strongest and fondest social ties. Already many a dear one to your soul is immortal on the other side of the inner door. Knock, and it shall be opened to you.

THE ANTI-SABBATH CRUSADE.

BY REV. L. G. MIDWELL.

The age of crusades is not ended. The whole virus and machinery of "the world, the flesh, and the devil, are in active array against the New England Sabbath, the Christian Sabbath. The Sabbath as a Divine ordinance, as a State ordinance, as a Christian ordinance, is arraigned before the bar of public sentiment, before our Legislature, and challenged to show cause why it should not be abolished. Openly, persistently, defiantly the whole mass of corrupt and corrupting men and women swing into line, under the lead of free religionists and skeptics, in one loud and bitter crusade against the Sabbath of the Pilgrim Fathers and of the Bible.

This anti-Sabbath crusade means social and religious revolution. It means the stultification of the whole religious record, conscience, and history of New England. It means the Sabbath wrested from its function as a civilizing and Christianizing agency, and utilized by theatres, racing-parks, excursions, rum-shops and brothels, for the corrupting of public morals, and the unbalancing of society and good government. It is not a question of reading-rooms and libraries, but of heathenism versus Christianity. This may seem a sweeping statement of the issue involved in the Sabbath agitation, but it is the simple, complete truth in the case.

As Christian thinkers and philanthropists we are called upon to face and fight the issue which irreligion forces upon us. To do this intelligently and joyfully, we need to know the principles

in which the Sabbath ordinance and sanctity root.

I propose in this article to outline the Christian argument for the religious observance of the Sabbath. Three Bible verses cover the whole ground: 1st. Gen. ii. 2, 3: "And on the seventh day, God ended His work which He had made, and He rested on the seventh day. . . . And God blessed the seventh day and sanctified it, because that in it He had rested from all His work that He had created and made." Whoever believes the Bible, if he knows anything of the power and meaning of language, knows that God made the seventh day a peculiar day. One day unlike the other six, and he knows that the peculiarity of the seventh day lies in the fact that God unseparated it. The other six days were for business, work, society, this world. The seventh day was for the individual, for worship, spiritual exercise, and the next world. God put His hush upon it, His rest into it, His glory about it, for a single purpose, namely, the spiritualization of man, the perfection of society.

These terms, "ended His work," "rested from His work," "blessed," "sanctified the seventh day," have no meaning when applied absolutely to Jehovah. He did not get tired out. He did not end His active operations in his universe with the seventh day. One twenty-four-hour fragment of time is no more sacred with God than another. These terms are accommodations to human thought and speech. This day was for man's rest. Its sanctification was for man's comfort, good, and upward growth.

The full doctrine of this verse is, that God saw reasons for a Sabbath day in the original constitution and necessities of human nature. Man was so constituted in himself, so related to God, to his fellow-men, and to the world, that the Sabbath was a moral and spiritual necessity for him. Planting my feet upon this scripture fact, back of all organized society, earlier than cities or States or legislatures, or published law, back of expediency or sin or physical weakness, in the fundamental constitution of human nature, I find an external decree which ordains a Sabbath day as a necessity for man's spiritual, religious, and immortal nature. The man who does not accept and use this first great Divine ordinance, is not loyal to God, and places himself at once outside of His loving providence. He has no promise of God's blessing upon his life, he has no foothold for spiritual growth, and he has no preparation for the secular days of the week. He who enters the week through other than Sabbath portals, walks and works unblest and disowned of God.

The 2d Bible verse is Ex. xx. 8-11: "Remember the Sabbath day to keep it holy. Six days shalt thou labor," etc. This is one of those supreme legislative words which God spoke to Moses upon Mt. Sinai. It contemplates man as a member of organic society, as a citizen in the State. It also traces for all States and nations, for all lawmakers and rulers, the essential principles of civil government, and the legitimate scope of all human legislation.

No government is loyal to God, or sufficient to man, that mutilates, nullifies, or exceeds the code of Sinai. No king or legislature or State can prosper, or long endure, that violates either of these Ten Commandments. They are not police regulations for the Hebrew nation. They are humanity's Magna Charta of right and laws, under which alone man can organize into States and nations.

The full doctrine of the Fourth Commandment is, that God saw social, political, and administrative reasons in the constitution and necessities of society and man and beast, for the observance of the Sabbath day. Society cannot long exist; man, and the beast that works for man, cannot live without a Sabbath day. The State which does not recognize the Sabbath day is not a State. The nation or city or town that tramples upon the Sabbath has no legal existence, has no Divine warrant for anything that it does. It continues to exist, simply because God endures it, and its pitiful rebellion, just as He would have endured Sodom for the sake of fifty righteous persons. The Sinaitic code expresses God's ideas of social and civil morality and law. It formulates the fundamental principles of all human legislation into organic phrases. It is the uttered official decree of Jehovah, ordaining the Sabbath day as a feature of every legitimate State and national code and constitution. No State is loyal to God which tramples upon the Sabbath. No community has any promise of God's blessing which does not recognize and sanctify the Sabbath. The State, or city, or community that nullifies the Sabbath, breaks with God.

As a subject of the State, as a member of society, he is not a loyal citizen, or an honorable member of society who does not recognize and respect the

Sabbath. The Sabbath day becomes the test of loyalty to the idea of civil government and of Christian society. The Sabbath-breaker will break any other law of God or man. He is disloyal to the Divine test of true citizenship. Sabbath-breaking is a leading sin, the point at which men naturally break away from God. A glance about us will satisfy us of the truth of this statement.

I quote the 3d passage: Mark ii. 27, 28: "The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord also of the Sabbath." These are the words of Jesus to the Pharisees. In these words He takes the Sabbath into His own hand, and in this and other places, He announces and explains the whole philosophy and doctrine of the Christian Sabbath.

The Jews had loaded it down with ceremonial embarrassments. Christ swept them all aside. He rescued the sacred day from the spirit of traditionalism and ritualism, and declared it to be a free, glad, holy day, sanctified still to the worship of God, the integrity of the State, and the perfection of man. He never abrogated the Sabbath ordinance. He never relaxed its binding force. He never made it optional with man how he should use it; He simply brushed the old pharisaical cobwebs of extra legislation and superstitious formalism all aside, and showed to the Jews, for the Church of all time, the Sabbath of Eden and of Sinai in full force, bright, sacred, and peace-bringing, under the milder atmosphere of the gospel day.

By virtue of His Lordship, we believe that Jesus Christ readjusted the Sabbath day so that, still holding all the natural and memorial sanctity of its original name and character, it has now become the memorial and festival day of the Christian dispensation. As the Sabbath day, it still memorializes creation and the law. As the Lord's day, it monuments redemption and resurrection, and the eternal life which is to come. It is the great educational agency and day of the soul. It is the fulcrum across which the Church is to lift this world out of sin into the light and joy and rest of salvation. Destroy the sanctity of the Sabbath, and the hope of the world is destroyed, and all things are ripe for the deluge of fire, and the day of Judgment! The full doctrine of this declaration of Jesus is, that the Sabbath is an abiding ordinance for man. It is his social and spiritual power. He finds his fullness and perfection in it. It correlates his nature, and consummates his perfectibility. It can never be vacated of its peculiar character, or shorn of its binding force, for it is a divine factor in God's scheme of human redemption. Eliminate this factor from the scheme, and the whole plan falls apart. And now, standing in the light of this Christian dispensation, if I am loyal to Christ, and to His Church, I must show such loyalty by a strict, joyful, religious observance of the Sabbath day. It is still God's ordinance for me. By the faithful observance of it, I am to be peculiar, and unlike the world. The Sabbath is God's sign upon my life and name and family and business, that I am a Christian. If others try to break it down, I must try to hold it up. If the irreligion and infidelity and worldly practices of the times dishonor the Sabbath, the Church must magnify it and make it honorable by a constant and consecrated testimony to its authority and profitability. The time may yet come, when in New England we may be obliged to make our way to our places of worship through circuses, caravans, art-galleries, museums, theatres, concert-saloons, beer-gardens, military parades, horse-races, and open rum-shops. If so, it will be our duty to cover ourselves with sackcloth, sprinkle ashes upon our heads, and turn our churches into waiting-places, where before God we shall weep over the glory which has departed from our institutions, and call after help and saving interpositions of God. But until that catastrophe has overtaken us, it is our duty as individuals and as churches with jealous zeal and devotion, to keep the Sabbath day holy unto the Lord, and to preach woe to him that tramples upon the natural or spiritual laws which God has impressed upon the human heart, upon society, and upon the State. Woe to him that tries to hinder the grand design and purposes of God in the world! Woe to him who attempts to frustrate the religion and kingdom of Christ, which are the established, irresistible, and most beneficent facts of past history and present experience!

"SUDDEN DEATH, SUDDEN GLORY."

Rev. B. O. Meeker, for over thirty years one of the leading preachers of the Troy Conference, and for the past three years until last spring, pastor of the church at Williamstown, this State, died instantly, on Saturday evening, January 4. Brother Meeker was in

most respects a model Christian pastor, and Methodist preacher. He was an indefatigable worker, a glorious singer, an unflinching fountain of cheerfulness, marvelously gifted in winning the confidence of the young, and in encouraging the young convert to expect and to attempt great things in the name of God. The writer of this is by no means sure that he would have ever been a preacher to-day, but for the guiding hand, under God, of Brother Beary O. Meeker. By this faithful servant of God he was taken into the Church, set to work, and in due time, inducted into the ministry. Under his auspices a youth who had never attempted to preach, who had never even exhorted, who was hardly aware, indeed, that he possessed any "gifts, graces, or usefulness" whatever, received from a Quarterly Conference, a license to preach. Bless the memory of that great-hearted, indefatigable pastor. Rarely, indeed, will the Church be blessed with the services of a man every way so capable and acceptable as the late suddenly translated B. O. Meeker.

Nothing.
Of the power and joy of being nothing, having nothing, and knowing nothing but a glorified Christ up there in heaven, with his arms outstretched, but the honor of His sweet name down here on earth.
O to be nothing—nothing.
Only to lie at His feet
A broken, emptied vessel,
Thus for His use made meet!
Emptied, that He may fill me
As to His service I go.
Broken, so that unbroken
Through me His life may flow.
O to be nothing—nothing.
An arrow hid in His hand,
Or a messenger at His gateway
Waiting for His command;
Only an instrument ready
For Him to use at His will;
And should He not require me,
Willing to wait there still.
O to be nothing—nothing.
Though painful the humbling be;
Though it lay me low in the sight of those
Who are now, perhaps, praising me,
I would rather be nothing, nothing,
That to Him be their voices raised,
Who alone is the fountain of blessing,
Who alone is meet to be praised.
Yet even as my pleading rises,
A voice seems with mine to blend,
And whispers in loving accents,
"I call thee not servant, but friend.
Fellow-worker with Me I call thee,
Sharing my sorrows and joy—
Fellow-heir to the glory I have above,
To treasure without alloy."

Thine may I be, Thine only,
Till called by Thee to share
The glorious heavenly mansions
Thou art gone before to prepare.
My heart and soul are yearning
To see Thee face to face,
With unuttered tongue to praise Thee
For such heights and depths of grace.
—Christian.

ZION'S HERALD.

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Publishing Agent,
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NOTHING.

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Who alone is meet to be praised.

Yet even as my pleading rises,
A voice seems with mine to blend,
And whispers in loving accents,
"I call thee not servant, but friend.
Fellow-worker with Me I call thee,
Sharing my sorrows and joy—
Fellow-heir to the glory I have above,
To treasure without alloy."

Thine may I be, Thine only,
Till called by Thee to share
The glorious heavenly mansions
Thou art gone before to prepare.
My heart and soul are yearning
To see Thee face to face,
With unuttered tongue to praise Thee
For such heights and depths of grace.
—Christian.

CHIPS.

BY J. H.

Religion is defined to be a system of fable faith and worship; but the real possessor of true religion might define it thus: It is derived from salvation through grace, and is the embodiment of faith, hope, love, honesty, temperance, patience, and all goodness. It is the union of the soul with its Maker on terms of closest, dearest friendship. It is food to the hungry soul; to the thirsty, a fountain of living waters; to the naked, clothing; to the poor, infinite riches; to the oppressed, liberty; to the aged, a pledge of an eternal youth; and to the homeless wanderer, home and friendship. And then for want of more fitting emblems he might liken its fullness and power to the waves, or waters of the sea; its sweetness to honey and the honeycomb; its beauty to the rose of Sharon and the lily of the valley; its value to a sum that cannot be fully estimated in time or eternity, and its radiance to the light of a sun that shall no more go down.

When Paul was convinced that he was a sinner, he straightway inquired, "What wilt thou have me to do?" and with all his heart yielded obedience. Let any one who feels himself to be a sinner, do likewise, and he will not long walk in darkness.

Time has proved the error of those who fixed the day of the Lord's coming; but the end of time may unexpectedly prove the error of others who have become so wise as to know that he will not come until many hundreds or thousands of years shall roll away. It may be better for all to observe the Lord's saying, "Take ye heed, watch and pray, for ye know not when the time is."

The invalid looks at thousands of medical advertisements, and distrusts them all; but he sees one whom he has known to be like himself diseased, restored to health and vigorous life by a certain medicine, and he will try the same. So the true testimony of Christian experience and holy living is the most convincing argument for leading men to Christ. If our piety is sickly and feeble, and we have about us many symptoms of our old malady, let our appeals be never so pathetic, few will be influenced by them.

If men are to give an account for every idle word, who would choose the final destiny of those whose conversation is hideously polluted with falsehood, slander, obscenity, and blasphemy?

DOCTRINAL PAPERS.

THE SABBATH QUESTION IN ENGLAND.

It is impossible to overestimate the gravity of the subject. Of its theological aspect we say to-day but little. We refer the reader to the many treatises which have been published, and in the production of which Methodist writers have taken no mean part. But we falter not in our belief of the divine and original institution of the day of rest, and in its perpetual obligation. Nothing can be more simple and satisfactory than the account of its appointment, following immediately as it does the narrative of the world's creation. We do not accept the second chapter of Genesis as anticipatory of an institution which two thousand years afterwards should be inaugurated. That chapter contains the recital of a fact. It is not prophecy, but truthful and sublime history. The six days' work was finished, and God blessed and sanctified the seventh day. We repudiate altogether the notion that the Sabbath is merely a Jewish rite. It was "made for man;" not for the Jew or the Gentile as such, but for the human race. Wherever there is a man, there ought to be a Sabbath. The evidence in favor of the continual observance is as strong as that which maintains the original appointment. Archdeacon Paley, who was unhappy one of the modern leaders of the attack upon Sabbath obligation, and who has had many followers, confesses that if the appointment was made at the creation, it must be binding upon all who come to the knowledge of it, unless repealed by some subsequent and formal enactment, and of such repeal no shred of authority is alleged. The place which the Sabbath has in the Decalogue, furnishes overwhelming proof. If the Ten Commandments are binding upon Christians, they are all and altogether binding. Break through the universal obligation, and then all must go. We hold hard by Sinai's law, which has been rather confirmed than abrogated by the gospel of Christ. Both the Old and New Testaments are marked by strong teaching on the question of obligation. Everywhere the breach of the law is condemned, and the faithful observance of it is commended. Moreover, the Sabbath is a type of heaven. A type is both a prophecy and a promise of something to be by-and-by realized. The type cannot be dispensed with till the antitype come; the Sabbath must remain till the new heavens appear.

But we have now to do with the question of observance. We must not lose sight of the Great Teacher's words and actions here. It will not serve the high interests of the Sabbath either to forget or deny the exceptions which He sanctioned. Works of necessity, mercy, and piety are both permitted and enjoined. That which is really necessary for life, that which is prompted by true Christian pity, and that which is required for the fitting celebration of religious worship, come within the gospel rule. But let no man, whatever be his position, turn this liberty into licentiousness. Sabbath desecration is one of the greatest evils of the age. Passing by the lands on which the light of the truth has never shone, it would be difficult to fix on any country whose devotion to the Sabbath is at all satisfactory. Our own professedly God-fearing island has upon it a large load of guilt in this matter; while our continental neighbors are lax even to immorality. Many churches of Europe foster the sin by the loose and unscriptural theories which they preach; while the faithful people of God mourn in secret places because the day is not "made holy to the Lord and honorable."

In private life this desecration leads to disastrous results. The mind demands its Sabbath; and if the demand be denied, misery must follow. Some years ago the land was thrown into consternation by the suicides of three distinguished men. The words of Mr. Wilberforce, suggested by that event, are weighty: "I must say that the occurrence of the same catastrophe to these men has strongly impressed on my mind the unspeakable benefit of the institution of the Lord's Day. I am persuaded that to withdraw the mind one day in seven from its ordinary trains of thought, and to occupy it in contemplating subjects of a higher order, which by their magnitude make worldly interests shrink into littleness, has the happiest effect on the intellectual and moral system. It gives us back to the contemplation of our week-day business, cooled and quieted, and it is to be hoped, with resentments abated and prejudices softened."

In domestic life there is frequently more labor performed on the Sabbath day than on any other, while in such cases the services of religion are scarcely thought of. We have thousands of habitations around us in which there is no family altar reared, and from which no song of praise ascends to heaven, and we should not discharge our duty if we did not say that even in Christian households the best arrangements with regard to both children and servants are not always made for the proper observance of the Sabbath. In social life it too often happens that the day is devoted to the cultivation of human friendships. But it is in public life that the evil assumes its gigantic and alarming proportions. We stand in fear, and tremble at the sight which is now presented. It is but poor consolation to be told that our own country wears a better aspect in this matter than perhaps any other. We call that a national sin which is either done by command of the government, or which is generally practiced under the sanction or connivance of the government; or which,

being practiced, government has not condemned. Take railway traveling: there are one hundred thousand persons employed every Lord's Day to wait on those who travel; nearly two thousand passenger trains are at work, as the pages of "Bradshaw" attest. For many hours of the day more than one train per minute leaves one or other of the metropolitan stations. Then take into account the number of steamboats and other public modes of conveyance; the multitudes of vehicles employed at stations and on cross roads and in connection with hotels, and the probability is that a quarter of a million of persons are compelled to labor on the Sabbath in this one branch of national toil. Then see the crowds who use this mode of conveyance, for ninety-nine hundredths of whom no plea of justification could be offered by a Christian man, and we have several millions of people taken from their homes and sanctuaries by the railways every Lord's Day.

The General Post-office regulations demand consideration and revision. Two hundred thousand persons are more or less employed every Sabbath in connection with this work. The demoralizing tendency of such employment is abundantly manifest in those engaged in it. A gentleman of great eminence and authority has declared before a Select Committee of the House of Commons that the finance department is in constant peril from this cause. We cannot bring ourselves to believe that anything like a general necessity for this labor can be made out. Surely if this great metropolis—the largest commercial city in the world—can forego without murmuring the delivery and despatch on the day of rest, it is idle to talk of necessity with regard to the country. All honor to those in the Provinces who refuse to disturb their thoughts by worldly communications on the sacred day. The extent to which the Sabbath is desecrated in London and other large towns by the use of cabs and omnibuses is appalling. A large portion of the press is greatly guilty of Sabbath desecration. The Sunday press has well been designated "a blast from hell. And what terms of indignation can be too unsparring when large commercial towns build their newsrooms in boldest architecture, marking their publicity by splendid colonnades, as though lost to shame which some hidden corner might have confessed; and there, as if to excite the laboring poor thus to hasten to the wretched haunts of intoxication, may be seen the magistrate, and the physician, and the trader, gathered together into compact mass, and with open defiance, to condemn the Most High by treading His Sabbath into the dust."

We take leave to say that there is not a class of persons more deeply interested in the strict observance of the Lord's Day than the masses of the operatives of England. This is emphatically the working men's question. Take away the guards which surround the Sabbath, and theirs will soon be an abject condition. While a retributive providence demands that man shall earn his bread by the sweat of his brow, a beneficent providence has given to him the Sabbath as a blessed alleviation; and has moreover ordained that his bread for the Sabbath shall be secured by the toils of the week. It is a Divine appointment that seven days' subsistence shall be realized by six days' labor. Destroy, however, the religious character of the seventh day, and it becomes a working day like the rest. We strongly urge upon the artisans and hard-worn toilers of our country to stand by their privilege and maintain the Sabbath.

As to the remedy for this crying evil, even good men are not quite agreed. We think, however, that legislation may do something. We sometimes hear objections raised against governmental interference with the rights of conscience; but there surely can be no conscientious doubt among Christians as to whether the Sabbath should be maintained or not. We submit that there is a very wide distinction between coercing a man as to the way in which he shall worship God, and endeavoring to prevent him from committing a crime which is doing much to desolate the land. We have no hope that legislation can fully provide the remedy; but if to any extent the evil can be restrained and checked, we may well be thankful.

We look with greater confidence to the influence which Christians and Christian churches can bring to this whole question. Let them obtain and maintain right views as to the authority and obligations and claims of the Sabbath; let them become more fully alive to the dangers of desecration; let them by personal example and teaching uphold its sanctity, and the day is safe. — *The Watchman.*

RADICAL ZEAL.

BY REV. R. H. HOWARD.

It is exceedingly interesting, after all their loud boasting and grandiloquent discourse, to see our radical friends really attempt to do something—actually make a beginning towards reducing their sublime theories to practice. Mr. Towne has recently been experimenting in this direction. Alas! he finds it so much easier to talk than to do!—so much easier to denounce Christianity than to bring his own unkept disciples to time. He has of late organized what he styles "The Fraternity Church" in New Haven. The members of the latter unite "for associated doing of good, seeking of truth, and promotion of fellowship," and the minister is only required to be "of approved character, devotion to

doing good, zeal for the study of truth, and reasonable learning." Mr. Towne explains in *The Index* that "to-day the Fraternity Church has a Theist as a pastor; but such a thing might happen as that an Atheist should come to his place, so large in goodness and truth and love as to do excellently well as a minister, and he would find no bar to keep him out."

Well, how does the new enterprise flourish? Mr. Towne says that both "people and pulpits are honey-combed with it (Radicalism) to an extent which gives great promise for large strength at no distant day." And yet he is obliged to lament that "a great many will hear the most radical preaching, and will extend their sympathy, and make some small contribution of means, but will not at once take hold openly and thoroughly, in the way necessary to adequate success. Most of the work has to be done by the minister, with the help of a few, and under circumstances which operate very much against the collection of material resources. So far these have not met the merest tests of a place of public meeting, and they are not likely to pay the minister anything for a good while yet. All his work is gratuitous, and he has to live as best he can by the labors of his pen." Strange that it should be any matter of wonder or surprise to Mr. Towne that people who are friendly towards every thing, and strenuous for nothing, should not care particularly about denying themselves severely for the sake of hearing what any babler may have to say. But he especially complains that the Free Religious Association will do nothing to help him. That body does not seem to be imbued with the missionary spirit. "The radical headquarters in Boston, the Free Religious Association, decline to undertake collecting assistance for such enterprises as the Fraternity Church of New Haven, nor do they stimulate in any way the disposition to lead a hand which radicals surely of all people ought to cherish. A man may pay all the costs of years of struggle and waiting, and arrive at a point where a little help would make the difference between immediate success and further failure, and yet no help will be so much as attempted, for lack partly of radical attention to need of it, and partly from a very absurd doubt whether help will be helpful, whether people had better start at all who cannot start alone. The New Haven movement perhaps ought not to have started on so much faith and so little money, and it may have to go down for lack of a little help, even though its conductor does not take a penny from it." A great deal of "human fraternity," indeed, about a class that at once, and so signally confesses its motto to be, "Every man for himself."

But this movement expressly acknowledges itself destitute of any properly aggressive, or effectively propagandizing power. Its principal preachers, like Johnson, Weiss, Higginson, etc., are without congregations. Mr. Towne, for years without a flock, cannot be very sanguine, as to the result of his late experiment of the speedy conversion of the world to his way of thinking. Mr. Frothingham in a late number of *The Index* explains why radicals cannot reasonably expect to gather large and powerful congregations. He argues conclusively that, as soon as the people perceive that behind the preacher there is no higher authority, his moral ascendancy and power over them will be gone. "If he pleases them, they may listen. If he denounces their sins, they will abandon him. To this complexion, he affirms, it must manifestly come at last, and radicals may as well face the inevitable. He concludes as follows: "The time is coming, probably, when the stated, formal, instituted ministrations of religion will be confined to the Episcopal and 'Evangelical' churches, which latter will become more conservative in dogma and rite than they are at present; outside of these, teaching will be philosophical and scientific, based on the demonstrated facts of nature, or the systematized laws of thought. Christianity will close up its lines, leaving Unitarianism, Universalism, and their kindred systems outside."

How very clearly these radicals are showing, at once by precept and example, that the only hope of the Church being able to reach the consciences, rouse the moral sentiments, and maintain a powerful and saving dominion over the hearts and minds of men, is by convincingly demonstrating the inspiration of the Bible and the divine authority of Christ.

CORRESPONDENCE.

WASHINGTON CORRESPONDENCE.

BY REV. C. ADAMS, D. D.

Possibly some readers of the *HERALD* who have given a casual notice to my letters have been disappointed in seeing little or nothing touching political affairs, and especially as I write from this great centre of politics, and the seat of the General Government. I am aware, however, that in these days when political and secular papers are constantly flying over all the country "thick as leaves of Vallambrosa," few persons look to the religious prints for political news or discussions.

As to the Congress, it seems to have been as laborious and prompt as is usual with the short sessions. But the several committees of investigation have attracted as much attention here and throughout the country as any of the Congressional proceedings. These committees have had permission to sit during Congress hours, and have pursued their examinations with great energy, perseverance, and ability; and

some of the developments resulting are of a melancholy character. Certain "good names"—names heretofore of high repute—have become more or less tarnished in the progress of the inquiries instituted, and it will be long ere they will shine with as pure a lustre as before. One great good, however, will grow out of these melancholy facts, and the investigation thereof. Legislators and candidates for legislative honors will hereafter beware of business complications likely to entangle them in difficulties prejudicial to their good faith and independence as lawmakers, and to their reputation in the eyes of their constituents and the country at large. For lack of such carefulness, two or three names, at least, of our prominent public men will suffer irretrievably. A private citizen is allowed a larger scope and freedom in business transactions. But a ruler of the people must act for the people rather than for himself. In an important sense, he is not his own; he belongs to the public, and to the public and the public weal he must dedicate himself, though at expensive personal sacrifices.

The country has heard, and doubtless, with very general satisfaction, that the franking privilege is gone at last, and gone effectually. Hence, after July 1st ensuing, visitors, as they loiter through the lower rooms of the Capitol, will be no longer amazed at the massive and multitudinous bags of documents—the tons upon tons of matters, all packed and labeled for transportation over the country at the country's expense. If this bill is somewhat unpalatable to the honorable dignitaries concerned, it will, however, be quite thoroughly sweetened by the ample advance of their salaries.

The Presidential Inauguration is at hand, and will have passed ere these lines will see the light. Great preparations are in progress. A large array of military are coming from various quarters, and the display will surpass in magnificence all former occasions. A prominent curiosity connected with the inaugural festivities is the prodigious dance-house in process of erection on what is termed Judiciary Square, a few rods from my residence. "Imagination," says one of our poets, "A ball-room 350 feet in length by 150 in breadth, surmounted by arches 57 feet high and of 100 feet span (the largest arches ever built in the world) decorated in brilliant colors, lit up by 2,500 gas burners, and filled with a gaily dressed crowd, and you have some idea of the scene that will be presented on the night of March 4th. The dancing space, in the clear, will be 300 feet by 100, lined by pyramidal tiers of seats for the convenience of dancers and spectators, and affording a fine opportunity for dress display. At the sides of the ball-room, a tier of cloak rooms extends the whole length of the building, 350 feet by 25, and so arranged in dimensions, and with numbered compartments that for the first time in the history of inauguration balls there will be entire security for all articles deposited there. . . . The supper room on the opposite side is of the same magnificent scale, where, too, a feature will be presented in the shape of a continuous supper, so that there will be no occasion for the heretofore piggish scramble for seats or viands. . . . The lunch room for the President and his family will be adjacent to the long supper room, and will be in communication with dressing rooms for their use."

Perhaps I shall be excused for indulging in the above quotation and description, especially as I shall probably miss of an invitation to participate in the festivities, and shall not have the \$20 greenback necessary for purchasing a ticket. In fact, without the slightest allusion to the fable of the "sour grapes," I should, probably, not join in the ball if I could.

VIRGINIA CONFERENCE.

This body, consisting of some fifty preachers, in the only white Conference in the Old Dominion not connected with the Methodist Episcopal Church South, though some few ministers and churches belong to the Baltimore and Wilmington Conferences. They are a noble set of men, impressing a stranger with their physical and mental robustness, and their warm-hearted devotion to what must be in many cases, a work of great hardship and self-denial.

They meet this year at Norfolk, in smaller numbers than usual, on account of the distance from nearly all parts of the very wide field over which they are scattered. One minister came 640 miles, and only two traveled a less distance than one hundred; one came about 500 miles, and lives 140 from his field of labor, extending over one county, and part of another, visiting his home but once in three months.

There were, however, about thirty in attendance; one of the new Bishops, Dr. Harris, presiding, Brothers Miller, of Richmond, and North, of Augusta Circuit, acting as secretaries. The exercises on the first day, aside from the usual routine business, chiefly consisted of addresses by the Bishop and Rev. Dr. Dashiell, Missionary Secretary, on the missions of the Church. In the morning the preachers were specially addressed on their responsibility, and the proper methods by which presiding elders and pastors may and should promote due knowledge, and suitable habits of giving among the churches.

At the public meeting, in the evening, both the bishop, long connected with the work, and the present secretary, made stirring appeals for liberal giving, based on facts and prospects in the foreign field. Already, we were

told, Methodist missions encircle the globe; so that Bishop Harris, in his expected tour across the continent, and thence to Japan, China, India, and the north of Europe, will hardly be at any point beyond the limits of the episcopal charge.

Interesting statements were made respecting the Japanese law student, at Washington, under appointment by his home government as a public officer at \$8,000 salary, who is a member of the Metropolitan Methodist Episcopal Church. He has promised to meet Dr. Maclay, and take him to his own new house at Yeddo, and give half his salary for three years toward building a mission chapel. Very appropriately, he was made a life member of the Missionary Society, by dollar subscriptions, mostly from ministers, some of whom, it was intimated, might have to borrow money to get home with, as they had in order to come.

The subject of temperance, of course, in a Methodist Conference, was welcomed; and its humble representative kindly received and heard, and cordially thanked for his words, and for the publications furnished, through him, from Brother Sleeper and others of the old Massachusetts Society. He was assigned for the Sabbath, to the pulpit at Chesapeake city, — Rev. I. S. Beyer. It has been an admirable meeting, both in management and spirit. The former is due to the Bishop, who combines promptness and firmness with good humor, reminding one, somewhat, both physically and otherwise, of his brilliant colleague, late of the *HERALD*. The pastor in charge, also, Rev. Charles King, by his preliminary arrangements, both for hospitalities and public exercises, greatly contributed to the success of the meeting. His previous intercourse with ministers and others of different denominations, including the Church South, had prepared the way for kind offers of accommodation, and for the attendance of many, in marked contrast with the state of things at some previous Conferences.

Brother King, transferred to the Kansas Conference, was honored with a complimentary resolution. He made arrangements with the pastors of all the Protestant churches, except the Episcopal, in Norfolk and Portsmouth, for preaching in their pulpits by members of the Conference. Truly the world moves, and the era of good feeling is advancing.

The daily papers gave good accounts of the sessions, though one went out of the way to attack the writer, for a word concerning Vice-President Colfax, whose admirable temperance address he is distributing. As to the spirit of the meeting, it was eminently evangelical, and warmly fraternal towards each other and all other Christians, present and absent. It must have been soothing and gratifying to those who have not lost sympathy with the "Lost Cause" to hear, not only the Bishop but zealous brothers who had been in the hottest fight of secession and Church disruption, declare emphatically their desire and purpose not to strive against brethren, but with them against the common enemy, sin and Satan. In several cases joint occupancy of houses of worship with the Church South was reported.

A LITTLE WREATH OF FROST CRYSTALS.

BY REV. E. A. HELMERSHAUSEN.

There is abundance of snow in Maine, and splendid sleighing. The other evening, as I was riding through the town of China, the scene was beautiful beyond all powers of description. Mother Earth in her white robes beneath the most brilliant light of the queen of evening; the evergreens standing amidst and above the white snow, as if they came fresh from the hand of their Maker, and gently waving in adoration of the creative One; while the moon seemed to come near, as if in admiration of the scene; and the frost fell gently from the clear, cold heavens. The beautiful frost crystals were on every side; and above it all, "yon burning blazonry of God." What can exceed the beauty of a moonlight evening in a clear, cold, crisp winter night? Only the star-chamber of God's eternal glory.

A few days after, I was passing in the morning among the hills and mountains of Camden. Such a new day as not frequently dawns upon our world. Away to the east the great Penobscot Bay, reminding us of the sea of glass mingled with fire, of the Revelation; while valley and plain, hills and mountains, glassy ponds and silvery lakes were bathed with the early rays of the golden day; and the shoes of our fiery, flying steed on the pond, flashing in the sunlight at such a speed that John will no longer be the historical and classical allusion.

I remember such a night amidst the snows of the Arctostock, at Houlton Village, December 29, 1860. The pure white snow lay quietly in the streets and among the buildings, while the abundant robes of old winter adorned the hills and valleys around. Above all were the clear, cold, blue heavens, bespangled with a million stars. By the peculiar state of the atmosphere, and the exceeding brightness of the queen of night, the starry depths were partially obscured, like angels' eyes beneath the radiance of heavenly smiles. The villagers were passing and re-passing with quick and cheerful steps, as Old Boreas reigned triumphantly amidst the scene. Noble steeds kept step to the music of merry bells, and the gleeful laugh of merrier belles in the sleighs. In the calm, cold air were hundreds of columns of white smoke

passing upward, until struck by the upper current, and then passing off eastward, and hanging in a dense cloud over the site of the old Fort, looking as if some great battle were just ended, and peace on earth, and good will to men were being proclaimed, while Luna rode in her chariot of beautiful light, drawn by the invisible steeds of Eolus, and smiled in queenly loveliness upon the fair scene, far, far below her feet.

The *HERALD* of January 16 contains the obituary of Miss Daggett. She gave the valedictory of the year of her graduation. I remember how the words, "Dear Kent's Hill," thrilled many hearts. Little did her friends think that the fair young girl, who was closing the very interesting services of that day, would so soon repeat —

"I see a hand you cannot see,
Which beckons me away;
I hear a voice you cannot hear,
Which says I must not stay."

Yes, ever dear Kent's Hill. Master Walsh, the distinguished linguist, is quietly sleeping at thy feet, where no language will disturb him more except that of the archangel. Faithful teacher, we are glad that no sounds of earth's Babel-towers will disturb thy long repose. A few years since we stood on the Hill just as the last rays of departing day were lingering over hills and ponds, and the dews of evening were falling gently around. Perhaps it was a thoughtful hand that just then touched the bell-rope. What a mysterious connection between bells (don't print it belles) and human hearts! Those familiar lines of Tom Moore had a world of meaning: —

"A many a heart that then was gay,
Within the tomb now darkly dwells,
And hears no more those evening bells."

All the beautiful scenes of that brilliant sunset hour were forgotten amidst other thoughts, and eyes were dim with tears. Among other precious names, there appeared in the sky of the imagination, WILLIAM C. LARRABEE, brightest of all the train. I took up a paper the other day with articles by two of his children — Mrs. Ellen Larrabee Lattimore, wife of Prof. Lattimore, of Rochester University, and the late Wm. H. Larrabee, esq., of Brooklyn. I read again and again the following heart-rending testimonies. Call it childish if you please; I like to be a child once more. These lines, especially, "The dear old words that my father loved," "O, silent spot of the silent graves!" If I were any power to bring up Brother Larrabee from his prairie grave, nay, to call him down from the skies, and I could drink from the fountain of youthful life, I would start again on foot for the "Hill," with my little pack. I hear the bells ringing now, "those evening bells."

DEAR OLD MAINE.

BY MRS. ELLEN LARRABEE LATTIMORE.

I've looked to-day on the dear old hills,
The dear old hills of my early home;
I've looked with eyes that were dim with tears,
That came with thoughts of former years;
When like a fluttering, unfledged bird,
I nestled within my warm home nest,
And knowing no sorrow, and fearing no pain,
I just peeped out on the hills of Maine.

I've walked to-day in the dear old woods,
The dear old woods that my father loved;
I've pressed my feet on the mossy sod,
The very same that my mother trod;
I've picked the berries so ripe and sweet,
I've breathed the pine-tree's fragrant breath,
And the fairy fountain once again
Has filled my cup in the hills of Maine.

I've bathed my brow in the tranquil lake,
That dipples and smiles in the summer sun,
I've gathered the lilies so pure and white,
With a tender touch of my old delight;
Till I longed to lay my burdens down,
O, silent spot of the silent graves;
I'd wish no dirge but the soft refrain,
That the waters sing, in the lakes of Maine.

I've stood to-day by the lonely graves,
Where rest the friends my childhood knew,
The breeze stole out of the quivering fir,
The wild bird sought his hidden nest,
The myrtle wreathed the tangled path;
And blinding tears fell like rain,
As I bowed my head over the graves in Maine.

O, glorious hills of Maine!
O, beautiful, beautiful woods of Maine!
O, lakes with wealth of shimmering waves!
O, silent spot of the silent graves!
Though absent long, I've wandered far,
And smiled and wept near other skies,
Through every change does my heart retain
Its early love — for dear old Maine!

FREEDMEN'S AID SOCIETY.

WHAT IT IS DOING.

It is engaged in the following good work: —

1. *The Preparation of Young Men called of God to Preach the Gospel.* — We need one hundred every year for our Southern work. Only a few of our preachers have even an elementary education; all must have a common-school education, and be trained in the doctrines of the Bible and our Church, so that they may be able to teach and defend them. The age in which we live, the field we cultivate, the opposition we encounter, the consequences involved, demand cultivated intellect, pure hearts, and holy enthusiasm. This is the great work we are pushing with all our energies.

2. *The Preparation of Young Men and Women to Teach School, so that they may become Pioneers in the Education of their People.* — Whoever educates these teachers gives tone to the present, and determines the character of the future. In elevating a race, help must come from its own ranks; all permanent prosperity among the Freedmen must be connected with those possessing an identity of interest and destiny; no others can so successfully get access to their hearts, share in its burdens, and awaken them to high purpose and noble deeds.

3. *The Elevation of the Colored Women of the South.* — No race can be elevated while the wives, mothers, and daughters are the subjects of lust and crime. Our female teachers visit the homes of the Freedmen, inculcate the importance of economy, neatness, industry, virtue, and religion, in addition to their labors in the day and Sunday-schools. The women of our Church cannot be unmindful of their sable sisters in the South, but will aid them to escape from degradation and vice.

4. *For the Accomplishment of this Work, our Biblical and Normal Schools*

must be sustained. — Additional buildings must be erected for school and boarding accommodations, salaries of teachers paid, apparatus and libraries furnished. — 5. Schools, in a few instances essential to our mission work. In various localities, must be continued, and we must have feeders for our higher institutions.

In addition, most earnest petitions have been presented to the Executive Committee for the establishment of Normal and Biblical Schools in Kentucky, North Carolina, Florida, and Texas. The Society is inaugurating its school work in Texas, its teachers are in the field, and before this great empire shall be supplied with schools, Mexico will be thrown open to Christian workers, and we shall be welcomed to that field.

We entreat every preacher to follow the instructions of the Discipline in relation to this work; present its claims and take the collection in its behalf, and the one hundred thousand dollars required for this cause this year will be raised. It will be impossible to secure it by any other plan, and our work will be greatly embarrassed without it. Will you, dear brother, perform this service for Christ and His suffering people? Success or failure in this great enterprise of the Church is with you. May God help each of us to do his duty!

Our Book Table.

THE TRUE HISTORY OF JOSHUA DAVIDSON, COMMUNIST. Philadelphia: J. B. Lippincott & Co. It is doubtless the true history of more than one Englishman who, with a limited early education, with strong natural powers, with a very defective religious training, falls among the uneasy, dissatisfied, and strong-minded atheistical working men, fretting in the unequal contest between capital and labor, and associating capital with the State and with the Church, becoming soured and inimical towards both. He finds his way to Paris, becomes the companion of the French communists, and falls a victim to his sympathy with their doctrines and their lawless violence. It is a startling view of the rough and dreadful path over which many strong, unbalanced men are treading to despair.

ESSENTIALS OF NEW TESTAMENT STUDY. Intended as a Companion to the New Testament. By William Edens Littlewood, M. A. A. D. F. Randolph & Co., New York. The volume embodies a popular compendium of the results of modern criticism and illustration upon the New Testament. It contains valuable maps, plans, etc., introductions, explanations, tables of measures, coins, etc., a geographical, biographical, and Scriptural dictionary, in short, a little of almost everything that scholars have accumulated in their late studies, for the purpose of aiding in the better interpretation of the New Testament. It is a cheap and portable volume, and will prove a valuable addition to the Bible teacher's library.

J. E. Tilton & Co., Boston have issued new editions of two theological volumes, which were well received when first published, several years since, and which are of permanent interest and value. The first is *SOLOMON'S SONG*, translated and explained by Rev. Leonard Whittington — one of the most original, entertaining, spiritual, and delightful expositions of this difficult book. It is the interpretation of an inspired poem by a Christian theologian, with the tastes and imagination of a poet himself. The other volume is entitled *ESCHIATOLOGY*, and is by Rev. Samuel Lee. It treats of the "last things" — the Coming of the Lord, the Judgment, and the Resurrection. It discards the idea of an "intermediate state," brings the Judgment close to the dying hour, and interprets the Scriptures in the light of this theory. Whether we accept his merits or not, we must yield to the author the merit of a reverential treatment of the Word of God, and an evident and solemn persuasion of the correctness of his premises and conclusions.

Reviews.
The Westminster Review for January is, as usual, solid, learned, and skeptical. Its criticism of contemporary literature is very full and able. The titles of its articles are, "Sophocles," "Parliamentary Eloquence," "The Decline of the Old French Monarchy," "Religion as a Subject of National Education," "The Republicans of the Commonwealth," "The Christian Evidence Society," and "The Gladstone Administration." Published by Leonard Scott & Co. For sale by A. Williams & Co., Boston.

The Contemporary Review for February keeps up the discussion upon the Prager question. In this issue the Duke of Argyll follows with a short, comprehensive, and keen criticism the very unsatisfactory and loosely-reasoned article of Rev. Wm. Knight in the January number; and when the discussion is ended, men will still pray, and "not faint." The eight other articles in this number of the *Review* are varied and attractive, particularly Peter Bayne's paper on Oliver Cromwell, the article on Froide and Calvin, and upon Wallace's "Ethnology of Polynesia."

The British Quarterly Review for January, republished in this country by the Leonard Scott Publishing Co., 110 Fulton Street, New York (A. Williams & Co., Boston), is one of more than average ability and interest. Besides a full review of contemporary literature filling fifty pages of close type, it has seven elaborate articles — "The Bampton Lecture on Dissent," "Frederick Denison Maurice," "The Iron-clad Reconstruction of the Navy," "The Emperor Alexander and the Policy of Russia," "G. H. Augustus von Ewald," "A Contribution Towards a Theory of Poetry," and "Local Taxation." The full appreciative, biographical, and critical review of F. D. Maurice and of Ewald will attract and hold the attention of the ministerial reader, as well as the critique of the Bampton Lecture.

Able and scholarly, it does not present its claim to a careful reader.

Magazines.
The Atlantic Monthly — a large volume in itself — has its usual variety, while its papers, as a whole, are of more than average interest and ability. Parton continues his entertaining, but rather one-sided and partial sketch of Jefferson, with Hamilton this month as a foil. H. James, Jr., Edward Howland, Robert Dale Owen, W. D. Howells, Bayard Taylor, and George A. Shreve furnish noticeable papers. The review of recent literature is extended and critical, and the departments of art, music, science, and politics are well sustained. The *Atlantic* is received from its publishers, J. T. Osgood & Co.

The Popular Science Monthly for March spreads its usual full table of valuable contents. Received in Boston by Estes & Lauriat.

HERALD CALENDAR.

Annual Meeting of N. E. Branch of the
Woman's Foreign Missionary Society, in
Bromfield Street Church, Boston, March 12
Lynn District Conference, at Cambridge-
port, March 13
Meeting of Managers of the Church and
Society of the New England Conference,
in Committee Room, 26 Bromfield St., March 13

NEW ENGLAND CONFERENCES.

GOVERNANCE. PLACE. TIME. BISHOP.
Providence, Warren, R. I., March 19, Andrews.
New England, Lynn, Mass., April 2, Wiley.
N. Hampshire, Newbury, N. H., 10, Simpson.
Vermont, Richford, Vt., 25, Peck.
Maine, Bangor, May 7, Haven.
East Maine, Damariscotta, 15, Wiley.

ZION'S
HERALD.

THURSDAY, MARCH 13, 1873.

CHEERFULNESS OF FAITH.

We quoted last week the impertinent intimation of Dr. O. W. Holmes, in his Tyndall banquet letter, that Christian faith had gone into chancery, and that its creditors were sadly dividing its impoverished assets among themselves; but where are these melancholy Christians to be found? From the days of St. Paul down to the present hour, it has always been an occasion of "great heaviness and continual sorrow of heart," that persons enjoying peculiar religious opportunities have failed to improve them, and that cultivated minds belonging even to the stock of Israel, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." It is painful indeed, to earnest believers, to see God's laws as revealed in the natural world, perverted into the appearance of open foes to His spiritual laws as declared in His inspired Scriptures. Such persons cannot notice without deep sensibility the pervading spirit of unbelief in much of the periodical and light volume literature of our day. It is not grateful to read in the public press the undisguised sneers of those who have not yet dropped the Christian name, although they trample upon its historic records, and to know that upon Sabbath platforms, and from the lips of ordained ministers of religion, the same sentiments are uttered. It is not a little depressing at times to mark the concerted but covert attacks of those that really hate a spiritual Christianity upon its sacred days and offices. No thoughtful person can fail to feel an anxiety for the young persons coming forward into life at this hour, and constantly exposed to the poisonous atmosphere breathed everywhere around them.

But with all this, and the apparent laxity of doctrinal and Christian discipline in quarters where better things ought to be expected, the Church of faith has not been carried into captivity by her enemies, and has not, for a moment, thought of hanging her harp upon the willows. There are, indeed, bewildered minds, now in the "eclipse of faith," and wandering among their "broken lights," but the great body of Protestant Christians was never more assured in its belief, never more joyful in the personal experience of it "as it works by love and purifies the heart," and never more ready to consecrate its talent of wealth for its support and propagation. The statistics of no evangelical churches are decreasing, and there is no one of the great charities born in the bosom of the Church that is not enjoying a wholesome growth at this hour.

Better than all this, we confidently believe that spiritual religion will triumph in the earth. Whatever may be the expectation or prophecy of unbelief, Christian disciples have no doubt of the ultimate prevalence of the Gospel and the reign of Christ upon the earth. The prince of this world will not readily yield his dominion, and his servants will fight for him. But "the lion of the tribe of Judah, the Root of David, will prevail to open the book (of providence) and to loose the seven seals" that hold it until the fullness of time has come. In this hour of marveled opposition and great vehemence of boasting as to the triumph of science over revealed religion, the Christian with his inward and "portable" evidences of his divine reality, and with its inspiring hopes and comforts, feels not the slightest misgiving as to the ultimate result. He rejoices in the progress of knowledge. He can afford quietly to await the last analysis. He knows the universe contains no material foe to its Creator, and that both books of revelation—the written page and the physical world—were inscribed by the same hand. God never leaves himself without a witness. Christian eyes as well as theistic are studying these divine laws, and their harmonies will always ultimately be discovered.

We are not of that number, however, who believe in fighting doubt on its own ground with scientific argument chiefly, or charging our Christian artillery with intellectual ammunition principally. There is only one remedy for doubting and sinning man, and that is the Gospel, pure and simple. Our modern cultivated unbelievers need this just as truly as the polished and sneering Athenian. Pentecost sweeps away mere doubts than the intellectual discourse on Mars Hill. It may be humbling to educated and well-trained minds to discover that all their nicely joined logic and chaste rhetoric fall off the defenses of modern unbelief as ordinary balls from an iron-clad, while a simple, broken, unlearned utterance of the old, old story of the cross, from lips touched from on high, and a heart melting with Divine love, pierces

through the thickest mail, and brings the unbeliever broken-hearted to his knees with the involuntary cry upon his lips, "Jesus, thou son of David, have mercy upon me."

We ask no sympathy from our shivering friends on the outside of the ark. We "still live" within, and thank God! are full of good cheer. Living and dying, the children of faith find rest in Christ. "Wonderful, wonderful," exclaimed Jeremiah Everts, the strong-minded Secretary of the American Board, and father of the well-known cultivated lawyer of New York, when he was dying, "Wonderful glory, I will praise, I will praise Him, Jesus reigns!"

TRUTHFULNESS IN HIGH PLACES.

We have no heart for the scandals of the hour. They are too wearisome, too sickening. They have for weeks constituted the exciting staples of letter-writers from the national capital and of the daily press. We doubt if Congress ever had so many investigations in progress at the same time, into matters so essentially made up of violations of the most common principles of the moral law, as during the late session, and the findings were so conclusive, and the judgment so severe that we may confidently hope that, in our descent in public virtue, we have at last touched bottom.

In popular gossip the honesty of members of Congress has had a better reputation during the few years last past, than previous to the civil war, and we had congratulated ourselves upon the occupancy of the Capitol by a better class of legislators. But the last Congress seems to have been peculiarly unfortunate. There were men in Washington whose garments are unsullied by the stain of suspicion, and whom the breath of calumny dare not touch. Their names are mixed up with no questionable schemes. Their word needs the corroboration of no oath. But of too many the contrary must be spoken. The wildest schemes for opening the national treasury find favor. Public offices are conceived of as merchantable commodities. Senators buy off with money their opponents, and buy the votes which bestow on them their high dignity. And what ever conclusions we may reach, as to the individuals whose relations to the Credit Mobilier have been of late so thoroughly canvassed, its corruptions are too patent for honest men to think it ought else than a swindling device, though its friends will protest against such a phrase, while they affirm the facts which show its justice. A state of public affairs in which such exhibitions as these appear among a nation's representatives, is full of peril and sad forebodings for free institutions. They present a reckless selfishness on the part of our public men, and the prevalence of a low standard of integrity and honor among those whom the people have been unfortunate enough to choose for their rulers. But worse than all the rest, is the wretched disregard for truth evinced in these investigations, the readiness to stoop to the most abominable lying in order to cover up facts, and secure protection from popular censure. Readers of the published reports of the developments in the several investigations in which Mr. Oakes Ames has appeared as a prominent figure, have traveled far beyond the original points of inquiry, and have almost ceased to care who did and who did not own the stock in question. To them the question now of greatest practical importance is that of the falsehood of somebody who has been trusted and honored, but has proved of virtue too frail, and manhood too weak to bravely speak the plain truth.

A lie is so contemptible a thing that all true men despise it. There are sins against morality and even against decency for which some palliative can almost always be found, but a lie is so small, so pitiful, so cowardly, so mean, so sneaking, so contrary to every manly instinct, that the very attempt to palliate it only brings out its true character into a bolder relief. A son cannot more deeply cut his father's heart to the quick, than by the utterance of a deliberate falsehood. A tradesman whose word cannot be depended on cannot keep his customers. A clergyman's veracity must be like the virtue of a woman, above suspicion, or he is a ruined man. To a man of honor, no imputation is so terribly severe as one that reflects upon his fidelity to truth. Among the vicious and debased, we expect to find falsehood, but as we rise to those classes of society where sobriety, intelligence, and culture prevail, we expect to find integrity and reverence for truth. They have learned that character goes for something in this world, as well as in the world to come, and have sought in its wise and careful culture to make themselves worthy of the respect and confidence of their fellow-men. If now and then one puts on the outward seeming of excellence for the sake of winning a success, thus paying a tribute to the value of real goodness, the mask sooner or later falls, and he is swiftly detected by the very people who have helped him. The higher the position, the baser is the falsehood. The tips of rulers and judges must speak truth. So we verily believe that, as a rule, the American people in their elevation to power of the candidates to whom they have given their suffrages, have supposed that they would find them to be men of veracity. It is therefore, with an intense pain that they contemplate the spectacle at this hour before their eyes, of representatives of the nation stooping to the low infamy of falsehood. We are degraded in their per-

sons in the eyes of the whole world; we feel a shame that our children have before them so ignoble examples.

It is time for the inquiry whether there is not need of a wiser selection of the men whom we shall place in high public positions. We know a little of the machinery by whose working candidates for office are named, and that little gives us no wish for an intimate familiarity with it. It is enough that the better class of citizens find it perilous to their handling. But does not this indicate that it is time for that very class to arise in their strength and smash the machinery of the politicians, taking into their own hands the task of selecting the candidates whom they are to elect? The present lesson will be but partly learned, if the only result is a more careful concealment hereafter of vicious schemes whose discovery would be followed by censure. If Congress is to be purified, it must be by sending to Washington a class of men to whom corruption, fraud, and falsehood are impossible. But we are doubly anxious about the teachings in the law of veracity which are given to our children and youth. The wickedness of a lie is a lesson that cannot be too early or too persistently taught, but childhood is slow to learn the multifarious forms under which untruth can hide itself, so slow that evasions, concealments, prevarications, and half-truths are not always understood to be of the nature of falsehood. We would have them early learn the brave frankness which dares utter the whole truth against all temptations and fears, and spurns every semblance of a lie.

NAPOLEON THE THIRD AND ITALY.
ITALIAN CORRESPONDENCE.

The recent death of one who has figured so largely in the national affairs of Europe, during the last quarter of a century, as Napoleon the Third, is no common event as such, and deserves more than a passing notice. I do not propose to view it, in this paper, from the ordinary stand-point at home, but to express some thoughts on the subject, arising from personal observations in travel, and to set forth the opinion and action of the Italian people with reference to it. When the recent Franco-Prussian war broke out, we were in Italy, and thus brought into proximity with the contending forces. I could not but feel, despite my admiration for Napoleon, with which I had adhered to him from early youth, that undue ambition, and national or personal pride, and a desire to exalt self were the real producing causes, on his part, of that unrighteous and terribly bloody war. When it was at its height, while on our way to the States from Genoa by steamer, we called at Marseilles, and spent a couple of days in its harbor. I went ashore to take another look at the city which we had seen quite thoroughly the previous year. While there I saw a striking illustration of the scripture principle,

THE SELF-EXALTED SHALL BE ABASED.

I visited the Bourse or Exchange, a large and handsome hall, at one end of which stood in full view, a noble statue of the emperor, probably ten feet in height, and exceedingly life-like. It was said to be the finest one of him in existence. As I looked at it with admiration, I thought of the heedless and perilous course he was then pursuing, accompanying his elated forces for the imagined speedy conquest of a large part of Prussia, and asked myself, What will be the result of this daring campaign? In less than twenty-four hours, strange news reached us concerning him. It was the sad story of Sedan, with the defeat of the French and the surrender of the emperor and his forces to the Prussians. Then followed immediately the institution of a Republic in Paris. The infectious revolutionary spirit sped on electric wires with the direful news to Marseilles; a Republic was at once proclaimed in that city; and a mad mob took absolute possession of it, and thousands of frenzied Frenchmen were wildly rushing through the streets, with deafening shouts, "Save France!" "Defend the Republic!" They rushed into the Exchange, hurled the noble monument of the late emperor from its pedestal, and broke it to atoms. Nor was their deprecatory gloat of vengeance against the *evil and fallen despot*, as they called Napoleon, satiated, till every monument of the empire, no matter how elegant and exquisite in its execution, was either broken to pieces or sadly mangled. Thus was this excellent statue of the emperor, so suddenly destroyed—in less than a day after we beheld it—a forcible illustration of the sudden and overwhelming ruin of his fortunes. He who, a few days before, was vain-gloriously promising his troops and nation that they would speedily return from the conquest of their enemy's country, was now not only an abject prisoner of war in that same enemy's hand, but what was far worse to him, was deprived, in hot haste and with insulting jeers, of his imperial rights by his own subjects. His sudden and overwhelming ruin was another notable illustration, in the annals of history, of the truth of Jesus' words of solemn warning alike to ruler and subject, He that "exalteth himself shall be abased." A few days ago, while coming to our Italian home and work, we spent a part of two days in Paris. To our misdeeds, among the most instructive ruins in that still beautiful city, caused by the Prussian missiles of the destruction of the magnificent towers of the *Notre-Dame* and *Madeleine*, and mad commune whose liberty was license, and whose rule was ruin, is the Palace of the Tuilleries. As I walked up and down in front of the former extensive

and magnificent residence of Napoleon the Third, seen by me in all its splendor three years before, and looked into room after room, and found that the thirsty tongue of flame had licked up all their costly velvets, rich tapestry and splendid gildings; that the fire had spared nothing in his devouring tread, save the bare charred walls (except the end next the river Seine), those silent, blackened walls, a befitting monument of the then blasted condition of his fortunes, seemed to patetically address the beholder, and enlist his deep sympathies for their former possessor, who was then an unrepentant wanderer and exile. But now, this man of great success and good fortune, and then of equal defeat and misfortune is dead!

THE ITALIAN PRESS ON THE EMPEROR'S DEATH.

The most of our readers will remember the important part Napoleon the Third took, in 1859, in the liberation of a large portion of Northern Italy from the cruel yoke of Austria. You will naturally be curious to know what were the utterances of the press and the feelings of the people of Italy at his death. As they have been charged on several occasions with ingratitude to the late emperor, I take pleasure in stating, in their behalf, that his decease has called forth from them a general and marked exhibition of gratitude. The Italian press, as far as it has come under my eye, is unanimous in its expression of thankfulness and admiration for him, because of his valuable and magnanimous offices in behalf of this country. Although many in other nations, and in our own, have been disposed to impugn his motives in that brilliant campaign, and it may be, that the same feelings have influenced the Italians in their estimate of his services in it; yet now all such suspicions, if they ever existed, have been banished from their minds, and their hearts seem to be overflowing with gratitude to him. His encomiums, especially for his offices in that important war, are pronounced in no questionable terms nor faint manner by the press and people all over the peninsula. All tongues are vocal, and all pens glad with his praise.

ITALY'S MONUMENT TO THE IMPERIAL DEAD.

But the nation's appreciation of Napoleon's services, and their grateful recollection of the same, are being manifested in a much more substantial and genuine way than by the publication of lofty encomiums in the public prints. Immediately after the sad news of his death was received, a subscription for the erection of a monument to his memory was opened in Milan, the Paris of Italy, and the first city liberated in '59 from the Austrian yoke. It was, at first, the intention of the originators of the enterprise to make it merely a local matter. But the people elsewhere in the country at once caught the spirit of doing befitting honor to the emperor, and subscription lists are running up to thousands of francs in all the cities and large towns in the kingdom, and the movement has very properly assumed a national character. All classes of society are represented in it, from the humble contributor of a half franc to the donor of thousands. There is a wonderful spontaneity in the movement and offerings, that does honor to the nation, and is the best index of their present estimate of the deceased emperor. From reliable accounts, I find the subscriptions have exceeded 115,000 francs, and may reach 150,000. Enough has already been given to insure the success of the movement, and its friends and promoters may be assured that in due time there will be erected in the beautiful city of Milan, a National Italian monument to Napoleon the Third. That city, as the inaugurator of the movement, and the first to receive the boon of liberty at his hands, justly and appropriately claims the location of it. The proposed monument, with its most probable model, will represent the emperor on horseback, and in the uniform he wore at his entrance into Milan. Upon two sides of its base, there will be represented in bas relief, the battles of Magenta and Solferino. On the third side will be carved the famous proclamation of the emperor to the Italians, and on the fourth, the commemorative inscription. It will, doubtless, be a noble monument, and an abiding witness to the grateful recollection in which the Italian people hold the memory of Louis Napoleon Bonaparte.

EDITORIAL PARAGRAPHS.

A very pleasant occasion was that of the dedication of the Hall of the United Society of Deaf Mutes in the Y. M. C. A. building, on Wednesday evening the 5th inst. The hall is not large, but it is most tastefully appointed for the purposes for which this society will occupy it. Rev. Dr. Rollin H. Neale opened the dedicatory service with a touching invocation for the Divine presence and blessing. A company of volunteer singers then rendered an appropriate hymn: following which Rev. V. M. Simons read a scripture lesson and offered prayer. William Martin Chamberlain—a deaf mute, and editor of the *Marblehead Messenger*—then presented an historical summary of the society, delivering it from manuscript in the "sign language," while Professor Bartlett interpreted it for the benefit of the hearing persons present. Rev. J. D. Fulton then preached an appropriate dedicatory discourse, his sermon being founded upon the words of the prophet, "And the tongue of the dumb shall sing." Dr. Neale offered the dedicatory prayer, consecrating the hall to the

purposes of Christian fellowship, instruction, and worship. The most solemn and impressive part of the dedicatory service, however, was Professor Bartlett's translation of what was said and sung into the sign language for the benefit of the deaf mutes present. His rendering of the more devotional parts of the service especially, as for instance the lesson read from the Scriptures, the eighth Psalm, and the prayers offered, was the most wonderful of all, expressing as it did with a force of which no vocal utterance is capable, the varied feelings of tenderness, earnestness, and solemnity that were mingled in the worship. The United Society of Deaf Mutes has grown since 1851, from a little band of less than a dozen, to their present large and flourishing organization.

The *Central Christian Advocate* contains a very interesting letter from Rev. I. H. Beardsley, of the Colorado Conference, now making a tour in Europe and the East. He writes from Rome, and gives an account of a series of Union meetings for prayer, held during the "week of prayer." Four Protestant denominations were represented, besides the Italian Christians, who were present in considerable numbers. Admiral Fishborne, of the English navy, presided, "and prayed and talked like a Wesleyan class-leader." He made a much better representative of his country than one of our own high navy officers, who, with fulsome politeness, intimated to the pope, at an interview which was given him, that his presence in the United States would be considered a "great honor" to the country. The speaking during these union meetings not only exhibited the substantial unity of Protestantism, but developed many encouraging omens now manifesting themselves in this interesting country, and especially in its venerable capital. Of our denominational operations in Italy, this observing writer says:—

"I have now spent near two months in traveling from point to point in Italy. I am satisfied from all I can gather, that God has a special work for the Methodist Episcopal Church to do in Italy. Not to the exclusion of others, but to present the Master in her own way to the young, warm, Italian heart, and the results will be glorious. "But this will take time, men, money, patience, faith, and work. Let the Church stand up to her great missions, home and foreign, and God will reward her at thousand fold."

"At Genoa, I met Dr. Spencer, Roman Consul, also Dr. L. M. Vernon and family. Spent several days in their valuable company. On reaching Bologna, Christmas Eve, I was surprised to learn that our mission headquarters were to be there, and that Dr. Vernon and family were already on the ground; also was looking for recruits. In my simplicity I had imagined Rome to be the great center of Italy; the proper headquarters for Italian evangelization. "Bologna is a beautiful city, and quite central to all Italy; more so than Rome. Perhaps that is why the Board decided it to be the headquarters. It is probably for the best. Let the Church nobly maintain her Italian mission with her means and her prayers. "January 2, 1873, I heard our own beloved Philip Phillips sing in Rome. His Christian heart glows for Italy. He has made arrangements to have his songs translated into Italian, and he himself is to sing them all over Italy; then goes hence. Dr. Vernon is now engaged upon this important work."

No more sacred interests are held in keeping by any business corporations than those intrusted to the management of our great Life Insurance Companies. They hold the hopes of thousands of possible widows and orphans. The leading companies spread out the details of their business so fully before the community, in the columns of the public press, that their exact standing and reliability can at once be seen. When, in addition to this, the officers are men who, for years, have enjoyed the unbroken confidence and respect of the community, men with a feeling of almost absolute assurance, leave the provision they make for their widows and children, in the instance of their death, in their hands. Two of these large companies, now of long standing and high business reputation, are advertising in our columns. Their officers are personally known to us, the general agents of both being members of our Church. The New England Mutual, and the Connecticut Mutual Life Insurance Companies are among the largest and strongest in the country. Their agents are men of high character, and their covenants with their customers are always promptly and honorably fulfilled. An insurance in these companies is as positive an estate as any property subject to human contingencies can be.

The old Chestnut Street charge in Providence has wonderfully renewed its age. The church edifice has been thoroughly repaired, and is now very handsomely and conveniently appointed. Its audience-room, either by sunlight or gas-light, is as cheerful and commodious as any in the Conference. Our respected Providence correspondents, Rev. J. E. C. Sawyer, the preacher in charge, is now closing his second year under the most encouraging auspices. The membership has been increased, the congregations are large, the Sunday-school prosperous, and the social meetings lively and fully attended.

A most interesting feature in this charge is a local Swedish Mission, which has just been established within its walls. A colony of some sixty or seventy Scandinavians has already settled in Providence, and others are coming. A number of these, speaking English, have lately been converted at the Chestnut Street altar. One Swed-

ish brother in the Church was the instrument of bringing them in. This brother, Peter Smith, by name, was found endowed with gifts and grace, and a promise of usefulness, and was given an exhorter's license. He now holds services in the Swedish language every Sabbath in the vestry of the Church, at noon. Nearly all the Swedes in the city attend. We listened last Sabbath to a portion of the earnest discourse of this brother to an audience of fifty, in the tongue of the foreign land. This movement has much promise in it, and is very interesting in itself.

We have seen nothing more characteristic of President Grant than his late inaugural address. It was short, simple, utterly devoid of rhetorical ornament, frank, practical, appreciative of the leading interests of the hour, exhibiting manly earnestness and positiveness of purpose to use his high position, his official power and influence, for the accomplishment of these difficult but desirable results. Appreciating the violence and virulence of the abuse which had been visited upon him and his family during the late canvass, without a word of self-defense, or an intimation of personal bitterness, he accepts his triumphant election as his best vindication at the hand of his fellow-citizens. His line of effort during his coming administration to restore good feeling between different sections of the country, and friendly relations with foreign governments, to bring up the value of the currency to the standard of gold, to secure the elevation of labor, the civilization and Christianization of the Indian tribes, and to correct abuses in the civil service, will meet with a hearty and universal response. What the President says in reference to the new citizens of the South is so admirable and so well expressed, that we copy it entire: "The effects of the late civil strife have been to free the slave and make him a citizen, yet he is not possessed of the civil right which citizenship should carry with it. This is wrong, and should be corrected. To this correction I stand committed so far as executive influence can avail. Social equality is not a subject to be legislated upon, nor shall I ask that anything be done to advance the social status of the colored man except to give him a fair chance to develop what there is good in him. Give him access to schools, and when he travels let him feel assured that his conduct will regulate the treatment and fare he will receive." Thank God! that we are permitted to hear such sentiments as these from the President of the United States.

The *College Courant* of March 1 contains the first portion of the very elaborate and able discourse of Chancellor Winchell, delivered at his inauguration over Syracuse University. It is entitled the "Modern University," and discusses, with fullness of learning and freshness of illustration, the development of the University idea; the history of the great schools of Alexandria, Athens, and Rome, and of the German and English Universities. He then proceeds to the development of the modern idea of a University, and of its appropriate curriculum of study. Syracuse is very proud of her president, and has a right to be.

The New England Education Society held its annual meeting in Wesleyan Hall, last Wednesday. Its faithful and earnest secretary, Rev. Edward Otheman, who, to the regret of every member, retires from his office through the press of other engagements, read a very elaborate and able report, which will be at once printed and widely circulated. The Society is bestowing aid upon over fifty students in our different academic and theological institutions. For the first time this year, the managers have been forced to turn aside hopeful applicants without aid. Although a larger sum than heretofore has been raised, the Society has found itself so crippled by an accruing annual indebtedness, that it was not thought to be advisable to incur additional responsibilities. At the close of the New England Conference the debt will probably be nearly met; but there will be no provision for the current year. Vigorous measures must be instituted at once. Our people only need to apprehend the claims and necessities of this Society to supply all its reasonable demands. Brother Mallahan, the newly elected secretary, will enter zealously upon his unremunerated but responsible office. Each New England Conference will be visited by a representative of the Society. We bespeak for them a full hearing and a hearty response. All our institutions are equally interested with the beneficiaries in the success of this Society.

We announce in another place, the retirement of Rev. D. H. Ela, from the charge of Providence Conference Academy, at Greenwich, R. I. He enters again the traveling ministry at the next session of Conference. Dr. M. J. Talbot, Presiding Elder of Providence District, has consented, at the request of the trustees, to conduct the academy next term. His official duties upon the district will be provided for. It is to be hoped that this institution, so important as a receiving school for our colleges, and holding such vital relations to the religious culture, under denominational influences, of the young people of the southeastern portion of New England, will be saved to the Church. It ought to be placed upon a broader and a permanent basis; and this consummation we devoutly hope will be attained at an early day.

We congratulate our neighbors of *The Congregationalist* upon their very handsome appearance in bran new type. This sheet has always been so fresh and vigorous, that one hardly stops to look at the quality of its paper or printing; but the new dress adds an additional charm to the page. Our friends are to be still more congratulated in their fine new quarters in the Congregational building. We trust they will appreciate the good society into which this brings them! We wish them the largest success in their new departure. After we have all done our utmost, there will still remain "very much land to be possessed," in the work of providing a wholesome religious literature for the people.

Rev. E. Latimer, a much respected minister of Central New York, and father of Prof. Latimer, of the Biblical School, Boston, has published a very interesting discourse upon Rev. John Summerfield, with whom he enjoyed a personal acquaintance. The sermon contains a biographical sketch, and a very full and delightful summary of the leading characteristics of this marvelously eloquent and devout young minister. The sermon is for sale at the Methodist bookstore of Mr. J. P. Magee.

We have received from Dr. Anna Monroe, the eleventh annual report of the Union Maternal Association of Boston, containing a full account of its anniversary last May. Although a Boston society, its officers embrace the whole Union and Canada. All the Protestant evangelical denominations are united in its Board. The report has no tables of statistics like most documents of this description, but is an interesting and pathetic religious tract that should be widely circulated through all our families.

Dr. Uriah Clark, and Mrs. Julia Hubbard Clark, were received into full communion in Park Street Church, Chelsea, Mass., last Sunday. The former for many years was a prominent Universalist and Spiritualist preacher, author and editor, and the latter a popular young trance spiritual lecturer. They are both now laboring to save souls from the errors they have renounced. Their recent efforts in the Methodist Episcopal Church of New London, Conn., with the pastor, A. W. Paige, were blessed to the conversion of souls, and the awakening of many.

The Congregational Publication Society has removed from its long-occupied narrow quarters upon Cornhill, into its new, capacious, and handsome rooms on Beacon Street. It has now one of the finest bookstores in the city. We rejoice with our old friend and former parishioner, M. H. Sargeant, esq., in his enlarged field and encouraging prospects. It is rarely that a Society finds so vigorous and efficient an agent for the development of its evangelizing enterprises as our Congregational brethren, in their treasurer. He is showing good seed, and there will be rejoicing over the harvest gathered from it.

The *Lockport Daily Journal* announces the sudden death of Rev. N. S. Clark, at Millville, N. Y. It says:—

"Rev. Mr. Clark preached as usual on Sunday, and conducted the Sunday-school exercises. Feeling somewhat indisposed on Monday, he sent to this city for the medical services of his son, but before Dr. Clark could reach his bedside he was dead. His death was caused by pulmonary apoplexy. The funeral will be attended on Thursday next, from the Methodist Episcopal Church at Millville—the Church which the deceased had so long served as an honored and faithful pastor. The death of Rev. Mr. Clark will carry grief to a large circle of relatives and friends. A devoted minister, and a good man in every walk of life, he goes down to the grave ripe in years, after a life of usefulness and honor. The world is the better for his having lived in it."

No one of the English platform speakers of the present season has awakened a more favorable impression towards himself than Mr. J. M. Beller. He comes as a dramatic reader. Nature has been lavish in her personal endowments in his behalf; with a fine form, a voice wonderful in tone and sweetness, a striking face, an expressive eye, almost faultless elocution, and long cultivation, he could hardly fail to impress his audience. And he did not fail. His readings have been every way a success. Different tastes have sat in judgment upon the several performances, as would naturally be expected, but all have combined in yielding to him the tribute of unqualified praise, on the whole, for a particularly pleasing, always appreciative, and sometimes very powerfully (never passionately) dramatic rendering of descriptive, pathetic, tragic, and comic passages from English literature.

We are happy to call attention to the advertisement of Mr. A. O. Van Lennep, of New York, in our paper. We have heard several of his lectures, and they were particularly interesting and instructive. He was long in business with his father in Smyrna, and is personally familiar with oriental languages, customs, and scenes. He is, withal, a peculiarly interesting lecturer.

The health of Rev. J. F. McClelland has failed. He has this week resigned his charge at Wabash Ave. Methodist Episcopal Church. Rev. J. G. McKown, D. D., has been appointed to the pastorate in his place. Dr. McKown is a graduate of the Wesleyan University, and ranks in the Methodist connection as a minister of a high order of talent. The change is to take place immediately.

Dr. N. C. Burt writes to *The Interior* from Rome:—"This leads me to say that at present evangelistic work in this city is largely of a tentative sort. Quite a number of persons, representing a variety of churches, or societies, or else acting upon their individual responsibility, are experimenting in the evangelization of the city, apparently, in most cases, without much plan, and certainly without much concert of action among themselves. No doubt good is done, especially by those who have lived long enough here to know something of the people and of their surroundings; yet there is also apparently a good amount of blundering and needless labor. Perhaps it would be impossible altogether to avoid this. Wisdom may come from further experience. Concert of action may result from better mutual acquaintance among the workers.

"It is a conviction which grows upon me the longer I remain here that Italy, with Rome as its capital, is a missionary field demanding the earnest regards and the efficient efforts of the whole Protestant Church of Great Britain and America. If the expression of this conviction is of any value, I would like to emphasize it in the end of this letter. I believe that the field here is altogether too important to be left to itself, or to be recognized only in the way of an occasional donation in money when an appeal is made by a Gavazzi, or to be given over to a few individual and random efforts. It should be entered and occupied in force upon the most deliberately conceived and comprehensive plan. The great denominations, either singly or in combination, should tax their wisdom and their energies to this great end.

"The temporal power of the papacy is gone, probably never to return. Now let its spiritual power be attacked here in its stronghold. And let there be a death-grapple—an enlisting of the full forces of the evangelical world for a supreme and final effort, and, by God's blessing, a full triumph."

Our readers will see by glancing at the Calendar that another change has been made in the time of holding the Vermont Conference. It will occur April 29.

FLOWER SEEDS GRATIS.—As we cultivate flowers extensively, it sometimes happens, after meeting our own wants, there is a surplus left; as of the seeds of the finest varieties; as is the case now. We, therefore, propose to send a packet of mixed seeds, gratis, of Fancy Pinks and Sweet Williams, to any person, who, with their name, furnish a stamp to pay postage. These seeds are fresh, and were gathered from fine varieties of premium plants. Or, if any prefer, we will send them a paper of mixed Zinnia and Balsam seeds, instead of those above-named. Address,

J. COPELAND & SONS, Lima, N. Y.

This kindly offer means all it professes. Brother Copeland is a superannuated Methodist Episcopal preacher, having labored successfully forty years in old Genesee Conference. —EDITOR HERALD.

Bishop Simpson, by request of the Woman's Suffrage Association of Pittsburgh, Friday evening, February 7, appeared before the committee on suffrage of the Constitutional Convention, now sitting in Philadelphia, and made an argument in favor of granting the franchise to women. The Bishop supposed he was merely to address a committee, but he was greeted by an audience of ladies and gentlemen who filled the convention hall, and the affair thus partook more of the form of a public demonstration than of a quiet committee meeting. He expressed himself as unqualifiedly in favor of woman suffrage, as a matter of right to the sex, and as a reformatory agency. He is to speak on the same subject, we understand, in a few weeks, before the Woman's Suffrage Association of Pittsburgh.

Dr. Guthrie, whose death we announced last week, was born at Brechin, Forfarshire, Scotland, in the year 1800, was educated for the ministry in the University of Edinburgh. And before commencing his pastoral duties studied medicine in Paris with the view of assisting the poor medically. In 1830 he was ordained over the parish of Arbroath, from whence he was called to Edinburgh. He was a prominent mover in the "non-intrusion controversy," to allow parishes the privilege of electing their own ministers, co-operating with Chalmers, Cunningham and Candlish in establishing, in 1843, the Free Church of Scotland, of which he has since been a prominent member. Dr. Guthrie was the most eloquent minister and leading philanthropist in Scotland. He had promised to visit the United States to attend the General Conference of the Evangelical Alliance in October next, providing his health permitted.

A Washington correspondent of the *Western Christian Advocate* says that Bishops James, Ames, Simpson, Harris, and Foster have been in Washington city consulting with Rev. Dr. Newman concerning the establishment of a Methodist University at the capital. A gentleman of wealth and benevolence has made a proposition which may result in a university under the patronage of our Church.

Rev. O. S. Munsell, D. D., President of the Wesleyan University, Bloomington, Ill., has resigned. The public prints charge him with immorality, but we know nothing of the correctness of the reports. The doctor, in a Chicago paper, has denied their truth.

Rev. Dr. Wagh will return to his mission field in India, in company with Bishop Harris. Rev. Ross C. Houghton, of the Northern New York Conference, will also accompany him in his entire tour.

At the session of the Virginia Conference of the Methodist Episcopal Church, held last week, Gabriel Power De Leon, a native Mexican preacher, was appointed by Bishop Harris missionary to Mexico. ADDRESS OF BISHOP HARRIS.

Dr. J. P. Newman has been re-elected chaplain of the United States Senate.

Bishop Harris, on his official visit to the missions of the Methodist Episcopal Church in the East, expects to leave New York early in May.

MISSIONARY COLLECTIONS.—The Methodist Episcopal Church in New York has made a very liberal contribution to the Missionary Society. With a membership (according to the last minutes) of 98, their collection will amount to the creditable sum of \$600. This is an average of a little over eight dollars per member. Should all the churches give as much in proportion to their membership, our Missionary Societies would be overwhelmed with the enormous amount of twelve million dollars, or should they give even one half as much per member, the contributions would amount to six millions. Now is it not possible, by a fair presentation of the mission cause to our churches to raise an average of one eighth as much per member, as is given by the Church mentioned? Should this be done, our missionary treasury would be replenished with the sum of one million five hundred thousand dollars (\$1,500,000), which would be twice the amount raised last year.

H. Wood, Jr., 630 Broadway, N. Y., has issued a charming chromo, 10x20 inches, entitled "Love's Evident." It is from an original painting by J. C. Forbes, and has followed its model with marvelous exactness. It is a very pleasing picture, exhibiting with striking effect the absorption of the whole being in the first concentrated realization of love's earliest and most enrapturing dream. A girlish face made strange by the new and powerful passion possessing the soul, and covered with sunny hair, rests in abstracted repose upon the hands, while the eyes are gazing far down into the possible future with a sober joy. It is indeed a fine specimen of this new and rapidly improving art.

The Vermont *Christian Messenger* announces with great regret the probable removal of the present popular pastor of Trinity Church, Rev. James Morrow, who has been appointed by Bishop James to the charge of Ames Chapel in New Orleans. During his brief residence in Montpelier, Mr. Morrow has made hosts of friends, and has proved himself an efficient and able minister of the New Testament. His earnest efforts in the Temperance cause have been warmly welcomed, and have greatly extended his influence outside the Church. The membership of Trinity are much attached to their pastor, and feel keen regret at the necessity which deprives them again of pastoral care.

John Bent & Co., at the office of *The Advocate of Christian Holiness*, publish an excellent little volume, entitled "Daily Help in the Way of Holiness," by Rev. John Dwyer, revised by Rev. Edgar M. Levy, D. D. It is a volume of "daily food," the selections being made with special reference to the experience of holiness. The particular feature of the book is the arrangement of the Scriptures under distinct heads—the necessity, the nature, the attainability, the encouragements to, and our duty in reference to, holiness. It is a beautiful basket filled with the seed of the Word.

Eliza Howe, 103 Court Street, has issued his *Monthly* for March. The periodical contains 16 pages of the newest and best sheet music of the day, instrumental and vocal. It is sold at the reasonable price of \$3.00 per year, or thirty-five cents a number. Some of the finest music of Strauss has appeared in the numbers already issued, and several favorite waltzes are in this number.

Rev. John P. Cleveland, D. D., died March 7, aged 73. He was stricken with paralysis while delivering a lecture at Bowley, Mass. Dr. Cleveland was a graduate at Bowdoin, and has been settled over churches in Lowell, Salem, New Bedford, and Taunton, Mass. For some years he was President of Detroit University.

One thing among many others that the Boston North End Mission needs, is reading matter for the sailors. Will not our friends, who have interesting reading matter that they can spare, bear this in mind, and forward to 301 North Street, Boston.

We learn that Rev. D. H. Ela has resigned the Principality of Providence Conference Seminary, and re-enters the pastorate at this spring.

Mrs. A. C. Knights, Preceptress at Wesleyan Academy, sailed last week, with her brother, Rev. Henry W. Warren, to enjoy a six months' tour in Europe.

The Methodist Church.

MASSACHUSETTS.

Woburn.—Rev. W. J. Hamblin writes: "Our church and parsonage were totally destroyed by fire on the evening of the 8th. The church was partially insured. The parsonage was a new one, just in the process of completion, and was insured for two thousand dollars. Our people are greatly afflicted, but are strong in hope, faith and determination. The matter of rebuilding was decided in the light of our burning church, and will in due time engage the attention of the officers and members. Pray for us. We saved the pulpit, organ, Sunday-school library, carpets and other movable articles."

Enfield.—The Enfield Methodist Episcopal Church is enjoying a season of revival. The Wesleyan Praying Band were here the first two Sabbaths in February—Brother Le Baron remaining to labor during the intervening week, and the week following. Twenty-four persons, about half of them heads of families, have been received on probation. Seventeen came forward for baptism and communion on the first Sabbath in March, and two others were received into full connection. Others confess that they feel the need of a Saviour, and are looking still to see the work go on.

Epping.—I felt constrained at our last Conference to take a superannuated relation without an appointment, but after its close came to Epping to supply the pulpit. The year has not been without its blessings and successes spiritually with the Church in Epping; some have been made savingly acquainted with Jesus, rejoicing in His favor, and trying to walk in the King's highway.

Yesterday, Sunday, March 3, I received into the Church four who have been for some time on probation, while there are yet others who are waiting the proper time. The list of subscribers for *Zion's Herald* has been nearly doubled; the Sabbath-school adopted at the beginning of the year the Berean Lessons, and have become quite interested in them.

New Bedford.—The forty-ninth anniversary of the County Street Sunday-school,

New Bedford, was held on Sunday evening, the 23rd last. The superintendent reported a most gratifying state of the school, which has never, he said, been in a more healthy and vigorous condition. One of the principal reasons was found in the adoption and systematic use of the Berean Lessons. The school numbers 304, an increase of 13 during the year. It has raised \$110.70 for its own support, and \$165.56 for the cause of missions. It has also during the year given away to smaller schools nearly 800 library-books, and a large number of singing-books, etc. During the forty-nine years of the school's existence, it has had but one secretary, Mr. Benjamin Pitman, who was chosen at the first meeting, and who still holds the office. The four Methodist churches in New Bedford contemplate holding, within a short time, a social reunion, and committees are appointed to make the necessary arrangements.

Winchester.—One year ago, March 2, a little band of Christians organized a Methodist Church in this village, with a membership of eight in full connection, and four probationers. The year has been one of steady growth in membership and in spirituality. Though the meetings have been held in a small hall, and without a pastor, they now have a membership of twenty-six in full connection, and seven probationers. Surely God has been very good to this people, who are looking forward to a more abundant harvest the coming year. W.

Everett.—An interesting and successful course of lectures has been given in the Everett Methodist Episcopal Church, by the following gentlemen:—Rev. J. W. Hamilton, Rev. J. J. Jones, Rev. J. O. Knowles, Rev. C. M. Smith (Baptist). The closing entertainment was an excellent concert, under charge of Brother James Skinner. The singers were Mrs. Whitney, Miss Wells, Messrs. Beeching, Daniels, and Fitch, of Boston, who were assisted by Miss Reed and Mr. Skinner, of Everett. All of these received great praise and thanks from the society and the public for the first-class character of the entertainment.

A testimonial to a faithful leader was made last Thursday evening. The members of the Tuesday evening class of Brother A. F. Ferguson met at his residence on Chelsea Street, and surprised him with the presence of a beautiful life-pitcher and salver. Brother C. W. Johnson, Sunday-school superintendent, made the presentation speech in graceful rhyme, and Brother Ferguson responded to the kindly expression. The many friends of Brother Ferguson will be glad to learn it was a pleasant and creditable affair throughout.

VERMONT ITEMS.

The revival at Swanton still continues. Nearly sixty persons have thus far been converted or reclaimed, and the Church has been greatly quickened by the power of the Holy Spirit.

Rev. James Morrow, who has been pastor of the Methodist Episcopal Church at Montpelier, since the 1st of September, has been appointed by Bishop James to the charge of Ames Chapel, New Orleans. He is expected to leave for his new field of labor March 5. He has been very successful in his brief pastorate, and has gained hosts of friends, not only in his own Church, but among other denominations. His labors in the Temperance cause in Montpelier, have greatly extended his influence among all classes. We regret to lose him from our Conference and State.

The Vermont Methodist Seminary has over one hundred and fifty students in attendance on its spring term, and several more are expected. The religious interest is good, and the social meetings are well attended. The Principal has organized a theological class numbering fourteen members. At a recent Quarterly Meeting in Milton, three persons were baptized, and thirteen received into full connection in the Church. Rev. J. D. Beaman, the pastor, has labored with success during the past two years, and has seen the work of the Lord prospering from year to year.

The first District Conference in the State is to be held on the 20th of March, at Lyndon, March 18. The result of this Conference will be looked for with interest. If it is a success, others will follow upon the remaining districts in the Conference.

Lunenburg has a vigorous Ladies' Missionary Society. Their Quarterly Meeting was held in the church, Sabbath afternoon, February 16. It was interesting and successful. The society intend raising sufficient funds to support a girl in the Orphanage at Bareilly, India.

We are pained to learn that the excellent wife of Rev. T. C. Potter, of Williston, formerly of the New England Conference, is suffering from a cancer, and is expected to live but a short time.

The pulpit of the Methodist Episcopal Church, Newbury, is to be supplied for the remainder of the Conference year by Rev. Brother Knapp.

A new Congregational church was dedicated in Irasburg, February 20. Considerable excitement has existed in Norwich, of late, over the conduct of the Congregational clergyman in that place, who has been guilty of the grave offense of playing "blind man's bluff." A council was called to investigate the matter, and the Church were advised not to accept the resignation of the pastor which had been tendered. The council also administered a rebuke to those who had allowed so trivial a matter to disturb the peace and harmony of the Church, and advise them never again

"to attempt to bind each other's consciences on unscriptural and unessential matters," but, "looking to the things that are before, to strive together for what shall make for the purity, the peace, and the order of the Church."

Authorities seem to be in a state of "delightful confusion" in regard to the date of the coming session of the Vermont Conference. The *Herald* calendar puts it down for April 9, the *Advocate*, for April 16, and the *Christian Messenger* for the 24th. It was given, some weeks since, over Bishop Peck's own signature. Since that time, however, he has changed the date of the session of Troy Conference, to April 24. We take it for granted, in the absence of any official notice to the contrary, that our Conference is down for the 23rd of April, and that Bishop Peck is to send some other Bishop to preside over us.

CONNECTICUT.

Uncasville.—It will be remembered by the readers of the *Herald* that a new church, costing about \$13,000, was dedicated in this place, February 7, 1872. Said church was built and paid for during last Conference year. During the present year a new society house has been erected on William street, at an expense of about \$300, the most of which has been paid for or

pledged. Last year four members were received into full connection in the Church, and during the present year eight have been received into full connection, and eight by letter. During the past year there has been a gradual rising in the spiritual condition of the Church. The social meetings have been improving as to interest and attendance. February 4 we commenced a four-day's meeting, and the result was so favorable, we had another four-day's meeting the next week, and still another the next week. More than fifty have received the pardon of their sins, backsliders have been reclaimed, and the Church greatly quickened. Yesterday, March 2, was a glorious day for us; thirty-three persons were received on probation, fourteen adults and one infant were baptized, two took upon themselves the baptismal covenant, two were received into full connection in the Church, and five were received by letter. The Spirit of God is still striving with men, and the good work of grace is going forward.

PROVIDENCE ITEMS.

The session of the Providence District Ministerial Association, held a few days since, at St. Paul's Church, in this city, was the most fully attended, and the most interesting that has been held for several years. The essays presented were well written and suggestive, and the discussions were rather more relevant to the themes presented, than is usual in such gatherings. But perfection in this respect has not yet been attained. Perhaps it is hardly desirable that it should be, though sometimes we feel impelled to "groan after it." Essays were presented by Brothers Mather, Povey, Hawkins, Nason, and Robinson. Prayers were read by W. F. Hyde and J. F. Sheffield. The members of the Association were most hospitably entertained by the good people of the society. The next session will be held at Woonsocket, in the month of June.

Rev. C. Nason, of Woonsocket, has been elected superintendent of the Rhode Island Hospital, located here. No better man could have been elected for the position. The place is one of great importance, and is one in which he can do a great work for Christ and suffering humanity. He will enter upon his new duties about the first of April.

The Methodist pastors of this city and Pawtucket enjoyed the generous hospitality of Brother H. B. Aylesworth and his excellent lady, on Friday evening last. The great storm prevailing at the time prevented some of the brethren from attending, but a very pleasant company assembled, nevertheless, and all were royally entertained.

MAINE ITEMS.

The ladies of the Christian Association in Portland propose to purchase a house in the spring, for the benefit of young women who come to the city for the purpose of seeking employment. The intention is to make a home for these young women where they shall receive religious instruction, and board at a reasonable rate, and where they shall find that protection and sympathy which such persons so much need in a large city.

The Wesley Church, Bath, Rev. J. R. Day, pastor, is still enjoying religious prosperity. Conversations are frequent, and there is a prospect of a general revival. Mr. Day is an active and efficient laborer, and a young man of great promise to the Church. Success to "old Wesley."

We hear of a good revival interest in the Barker neighborhood, in Naples. Some score or more are reported as converted and reclaimed. Also, in Jay, the good work is progressing, and souls are flocking to the "fold."

The Congregationalists, Baptists, and Free Baptists are holding union meetings in Freeport, with good prospect of success.

We learn that the Baptist Church in Fayette is enjoying an interesting revival. Several have recently expressed a hope of pardon, and others are inquiring what they must do to be saved. The pastor, Rev. S. D. Richardson, is faithful and earnest worker in the Christian cause. The Methodist Church in Fayette is also prospering.

An interesting work of grace has been in progress in Modine this winter, among the young people. Several young persons give evidence of having "passed from death unto life," have joined class, and are awaiting baptism. Rev. Mr. French, pastor of the Methodist Church in that vicinity, is closing his third year's service with the people, and is greatly beloved. The Methodist Society at Phillips is holding on under discouragements. Within a few years past many prominent members have removed from the charge, and others as valuable as they, much relied upon, have died, which leaves the Church greatly reduced in numbers and strength. In addition to these embarrassments, a disastrous fire in the business portion of the village this season involved several of our members that are still in the place in the loss of nearly their whole property. The "struggling" band, however, are determined to hold on, under the faithful leadership of their pastor, Rev. E. Gerry, who is laboring to "push things" to the best advantage. Let Phillips be remembered in the prayers and sympathies of the Church. Who will send the society a new "communion service," to replace the one burned up in the late disastrous fire? Will not the Farmington and Portland friends respond? "A friend in need is a friend indeed."

Our society at Wilton is prospering. Several have recently been admitted to the Church in full membership, and a children's class of thirty members formed. The Sunday-school is prospering finely.

There is a good religious interest in North Freeman. Several have been recently converted, and the work is spreading. Several have been recently admitted to the Church in full membership. There is also a goodly interest in Kingfield, another point of the Kindred Circuit.

North Augusta.—A series of meetings has been held in the North Parish, Augusta, during the past few weeks, attended with glorious results. Many heads of families have sought and found Jesus to be precious. For awhile it seemed as though the enemy would hold the ground, but God has been better than all our fears, and his people have been victorious. In every meeting during the past two weeks some precious souls have been found seeking the Lord.

NEW HAMPSHIRE.

Nashua.—CHESTNUT STREET CHURCH.—"An item in the *Herald* of January 2, did this society injustice; and we think 'any one less than a genius' could not have said more to the mark. Now we beg a little space in the *Herald* to reply, as we think T. should be set right, and the *Herald* readers and members of the New Hampshire Conference better posted than they are likely to be by said item." We think T. should "go round about." Nashua, "mark well" her limits, and when he has counted "all the towers thereof," he will find historic

old Chestnut Street Church on a spacious corner, flanked on two sides by wide, attractive thoroughfares—one of them leading direct to Main Street, and striking the centre of population not over one hundred rods distant. He will also find it located near the centre of the most densely populated quarter of the city. It is plain and unpretentious in its exterior; cheerful, comfortable, and convenient in its internal arrangement, with sittings at prices to accommodate people of moderate means, and free seats for those who cannot pay.

We do not contemplate moving "half a mile south, or to Main Street," as in the first case we should light on a desolate, sandy plain on the outskirts of population, and in either case should saddle ourselves with a crushing debt. We propose to stay here, where for twenty years a "noble band of brothers and sisters have been pushing out boldly for the Master," and continue to fight the "lofty" battles within these hallowed walls, where hundreds have first found Christ precious to their souls, and have gone out from us to bless the world.

Some who first sought Christ at our altar are blowing the gospel trumpet from Zion's watchtowers, and many others have joined other churches in this city, and are earnest laborers in the Master's vineyard. During the past two years the labors of Rev. Brother Carter, backed home by the prayers and exhortations of his faithful co-laborers, have been blessed in the conversion of over one hundred souls to God. Of this number seventy-five have joined this Church, while others have united with other churches here. Our financial basis is second to that of but few societies in the Conference. Our debt is only \$14,000, and we have a rental from the property of \$6500 per annum, which is appropriated exclusively for the liquidation of the debt. The trustees have assumed the entire liabilities, leaving the society free, with nothing but the running expenses to provide for; and they are squarely met at the close of each Conference year.

When we consider all this prosperity, we can truly exclaim, "What hath God wrought for old Chestnut Street Church?" To Him be all the praise. OFFICIAL BOARD.

Gleanings.—The constitution of 'this State is regarded by a great many people as being defective in one particular. The U. S. Congress, including representatives and senators, has not so many members as the Legislature of our small State. There are 243 representatives and 74 senators to make laws for the nation. But New Hampshire has 370 members in the House, and only 12 in the Senate. Several attempts have been made to amend the Constitution that the number of senators would be increased, and the 370 representatives diminished. A mere statement of the facts suggests good reasons, and an abundance of examples for the change, which could be made with credit to the people, and an improvement in legislation.

Rev. Thomas Tyrie, pastor of the First Methodist Episcopal Church in Manchester, and a probationer in our Conference, has united with the Free Will Baptist Church, and proposes to labor in that denomination as a minister of the gospel. He is advertised as a candidate in *The Morning Star*, and we shall probably hear that he has been called to a field of usefulness equal to his gifts and strength, and in his new relations and toils we wish him God speed.

The French people of Nashua are raising a fund for the purpose of building a church. Rev. Mr. Jewett, who has been for the past ten years the faithful pastor of the Congregational Church at Fisherville, has resigned on account of ill health.

F. B. Lord, esq., a well-known railroad officer, and son of ex-President Lord, of Dartmouth College, died a few days ago, a Cincinnati.

The Jubilee Singers, from Nashville, are in New Hampshire again. They sang in Portsmouth last Wednesday evening.

The types made me say a few weeks ago, that the bell on the Methodist Church in Sunapee weighed 12,000 pounds; if the printer had left off one 0, and made it twelve hundred pounds, that would have been more satisfactory. The ladies of this society realized \$100 as the net proceeds of their festival, and the Methodist ladies of Hinsdale got \$750 from their annual gathering.

A. C. Fisher, who has been swindling the people in the vicinity of Portsmouth, by pretending to be an agent for *The Christian Union*, and other papers, and collecting subscriptions in advance, was arraigned in the Nashua Police Court a few days since and in default of bail was remanded to jail to await the action of the Grand Jury.

Rev. C. Packard, who has been a very successful minister at East Oldstead, has resigned his charge.

The High Street Methodist Episcopal Church in Great Falls have given up congregational singing, and now employ a choir.

Rev. G. S. Smith, of Pottersville, has accepted a call from the Baptist Church at Cornish Flat, and Rev. H. C. Leavitt, the former pastor of the society, is now located in Newport. Rev. Mr. Dexter, Unitarian, of Walpole, has offered his resignation. The Congregational Society at Salem has engaged Rev. Mr. Packard as their pastor.

Rev. D. A. Mack has already secured \$5,000 towards the fund of \$10,000 required to erect the proposed additional building for the Orphan's Home in Franklin. It is said that Dover is to have a new daily paper, to be edited and published by Mr. J. L. Foster.

The people of Rye are to vote at the election this week, upon the proposition to elect the Methodist meeting-house, for the purpose of using it as a Town Hall. The society has not held meetings in it for some time, for the good reason that the town is small, and there are a few members of several different religious denominations in the town, but not enough of any one to support a meeting. Union services are held with good results. Nearly a year ago the Methodist appointed a committee to consider the propriety of selling their property, and they decided to offer it to the town.

Rev. John Couch, President of the New Hampshire Advent Conference, alluding to the fact that Evans, the Northwood murderer, has been reported as a Second Advent Preacher, says, "I deem it my duty as President of the New Hampshire Advent Conference, and having been associated with Evans for thirty years, to say that he was never an ordained or licensed preacher among us, and that he has not been fellowshiped as a Christian, nor received into membership in any of our churches for the last fifteen years, neither has he been considered a morally good man by those acquainted with him."

Estimates to the amount of nearly \$300,000 incurred in Alton Bay during the winter.

The Methodist Episcopal Society in Brookline has for the past two years been under the care of Rev. A. F. Baxter's local preacher. During the winter there have been several conversions, and an increasing religious interest among the members of the Church. The Church has been furnished with a chan-

delier and clock, and beautified both inside and outside. The people have kindly presented their pastor with a Waltham watch, and other valuable presents.

During the past three years Rev. J. T. Davis has been serving the Methodist Society in Gilmanton as their pastor. He and the people have been cheered by seeing twenty-five persons join the Church on probation, twenty receive baptism, and sixteen join in full connection. The parsonage and church edifice have each been repaired and improved with additional furniture, and the spirit of revival is still among the people.

It is proposed to erect a free chapel in Nashua at the south end, and Rev. Jacob F. Spaulding, pastor of the Methodist Church in New Ipswich, who is well known in Nashua, has been invited to work in furtherance of the project. Three citizens have pledged \$1000 of the \$3500 necessary to build the chapel, but upon condition that citizens or those who form a society shall subscribe a sum sufficient for the support of the preacher.

Rev. Zedekiah Smith Banston, D. D., died in Keene, March 1 last, fifty-five years to a day, from the time he was settled over the Congregationalist Church in this town, and in his 88th year. He graduated at Yale College in the class of 1818 and served as Professor in Hamilton College one year. He was Presbyterian of the old school, but was called to the Congregationalist Society to serve as Pastor on the 1st of July 1818. For fifty years, he was the punctual, earnest, and able minister of this Society. The Unitarian and Second Congregational churches in this town both went out from his Church, the first in 1823, the second five years ago. He was an acceptable occasional preacher in his denomination. A trustee of Dartmouth College for 27 years, and went to New York as agent and secured the services of the present President of the Institution. He was an earnest temperance man, and active in the benevolence societies of the Church. A large concourse of people attended his funeral in the church and Prof. H. E. Parker, of Dartmouth College, preached the sermon, from "For I am now ready to be offered and the time of my departure is at hand, I have fought a good fight, I have finished my course," etc., etc. OLINDO.

EAST MAINE.

The 15th and 16th of February witnessed a very interesting quarterly meeting at East Vassalboro'. Our Presiding Elder, E. A. Helmershausen, was present, and preached two very excellent sermons on Saturday and Sunday afternoons. The spirit of the Master was with us in all the exercises, but in special manner in our morning love-feast. The people here always enjoy a visit from their Presiding Elder, but never more so than on the occasion referred to above. Following our love-feast, Brother Wentworth, from China, discoursed to us from Lam. iii. 24: "The Lord is my portion." Tuesday, the 18th, Brother Helmershausen, in company with Brothers Fletcher, Bryant, Prescott, Miller, and Springer, dedicated a neat little chapel to the worship of God, at Tyler's Corner, North Windham. The text for the occasion was in Luke vii. 5, Subject, "Love Work." Following this service, a brother stated the indebtedness of the society, and the necessity of paying it immediately. Our Presiding Elder suggested that the people pay the debt before the offering of the dedicatory prayer. The congregation responded to the amount of \$111—a generous gift for a people who had given much before. In the afternoon Brother E. B. Fletcher preached a most admirable and effective discourse to a full house, from "Men and brethren, what shall we do?" Brother E. Bryant is pastor of this people, beloved by all. May the people be blessed and saved by the Lord. C. E. S.

Calais.—Brother Tupper, at Calais, is quietly but successfully doing the work of the Lord; meetings are held every evening, and a goodly number have been converted; backsliders have come to Jesus, the interest increases from day to day, and the little band are hopeful and rejoicing. Brother Haskell, at Eastport, in the midst of discouraging circumstances, such as constant changes in his society, by removals, and such like, is doing nobly; the Church has been strengthened by the addition of lambs to the flock, good abiding interest in all the means of grace, and a good hold upon the minds and affections of a kind and generous people.

The report of the Rockland District Ministerial Association, on the 26th ult, has been received.

TENNESSEE.

Your article in a recent number of the *HERALD* presented the case of the colored people of the South in its true light. Just in line with what you there said, I have a brief appeal to make to your readers. At the session of the Holston Conference, of which I am a member, several colored probationers were barred from full membership, on the ground that they had not passed examinations in the prescribed course of study. The reason given was the fact that they were not able to buy the necessary books. This was undoubtedly true, as scarcely any of them had received as much as a hundred dollars for their year's labor. They seemed to feel it hard that under these circumstances they should be kept out of the Conference. They were appealed to not to ask for the lowering of the regulations of the Discipline, as has many times been done, of necessity, in both the colored and the white work of the South. To remove the main difficulty, I promised that they should be furnished with the books of the course without charge, telling them that I knew the friends in the North, when they learned the facts, would readily furnish the means to buy them. This brought smiles to countenances which had looked decidedly dark, and solved a difficulty that had threatened trouble. I believe it is the only way that the difficulty in our colored work can be satisfactorily solved. The books will cost about \$70.

Now I ask of our sympathetic friends in the North, and especially in New England, whether you sanction my promise to them, and will furnish me the means to fulfill it? Who votes "aye?" You can send your ballots to me in the shape of greenbacks, or even of fractional scrip. If more than enough comes, it will be used to pay for books next year, when there will be the same need. I have full confidence that the whole amount will be sent; but it will not do for each to think that enough others will respond, and that his individual self can be excused. Let every one who feels an interest immediately send something, if it be but twenty-five cents. Post-office orders, drafts, or the money itself may be sent. Direct to me at Athens, East Tennessee.

Our college is flourishing finely. We have about a hundred and ten students, which is fully thirty more than at this stage of last term. Scholarship and conduct excellent. If I can get time, I will write you a few notes from this southern land. While you are shivering in a zero atmosphere, we are having a beautiful spring. The thermometer has not been down to the frost point more than two or three times this month, which is now just three weeks old. J. A. D.

WESTERN ITEMS.

Mrs. Bishop Hamline, at Evanston, Ill., is near the edge of life. Her death is expected every day.

Mrs. Jennie F. Willing, of Joliet, Ill., has been holding a most gracious revival of religion. The Lord has wonderfully blessed her. The official board of that Church has recommended the coming District Conference to give her local preachers license.

Mrs. Van Cott is at Milwaukee, Wis., where a work of grace is in progress. She calls for her labors are

THE QUAKER'S GOLDEN WEDDING.

BY IDA WHITFIELD DENHAM.

The snow looks in at the window
In a bold and frolicsome way,
Not lighter than new-born snow-drifts
That gleam on the roof of gray
Not purer than new-born snow-drifts
From worldly taint and sin,
Than the life and gaze of Taylor,
Leahab's wife hath been.

"Hither Margaret, hie thee,
I have a thought to tell;
Nay, never mind the shutters,
The night does please me well.
Margaret, can the tell thee
How many years it is
Since thee and I were married,
On a winter night like this?"

"Think once again, my good wife,
I know thee never would guess,
The days go by so swiftly,
That only are born to bless.
Thy mother-heart will tell thee
The eight and forty years
Since our first-born came to thrill us
With tenderest hopes and fears."

"You, Margaret, then hast guessed it;
Full fifty years have sped
So silently and softly,
We scarce have felt their tread;
But watching the silent snow-flakes,
The hickory coals, and thee,
The memory of that evening
Came wafted to my head."

"True, Margaret, we were happy,
Fruitful, and very glad,
And prouder was I, I fear me,
Than beneath a Quaker lid;
Yet not for the good things had we,
If the right of choice were given,
Would I change this peace, my darling,
For the pleasures of that even."

"We have had our trials, good wife,
We have shed some bitter tears;
But a sure, dear hand hath led us
Through all these precious years.
He hath kept us long together,
And I've been bold to pray
That our meeting in the New Land
Be a golden wedding day."

The snow looks in at the window,
But Quaker Leahab Taylor
With Margaret, her hand
The hickory coals in the place
Sleep in their jackets white,
But the love of the tried and true hearts
Steadily burns tonight.

THE SUNDAY SCHOOL.

Sunday, March 10.

Notes on Genesis xxv. 17-34.

BY F. H. NEWHALL, D. D.

ISAAC AND HIS FAMILY.

The life of the patriarch Isaac is quiet and uneventful. In this respect it presents a strong contrast to that of his father Abraham, and his son Jacob. While his father and his son traveled widely, and met with strange and thrilling experiences in their sojourn among other nations, thus developing and revealing the aggressive virtues, Isaac seems to have spent his life in pastoral quiet, among his flocks and herds, never moving far from the fold of Beersheba, and the fruitful waters of Gerar, coming in contact only with the Philistines, whose flocks and herds were pastured in the broad and fertile maritime plain adjoining. His patience, meekness, and meditative habit are so set forth by the sacred historian as to lead us to conceive of him as the patriarch conspicuous for the passive, rather than the active virtues. In all the leading events of his life he is rather the agent, or instrument, of stronger and more decisive natures around him, than an independent actor. He appears as a dutiful son, a fond husband, and a partial father, but he nowhere shows the vigorous and heroic faith of Abraham, his father, or the deep spiritual struggles of Jacob, his son. The weaknesses of old age seem to have come prematurely upon him, for we find him blind, feeble, and expecting to die, more than forty years before he is gathered to his fathers. Isaac is the central figure in two of the most vivid pictures of the patriarchal history, yet is passive and helpless in both; the first is of his youth, as he lies bound upon the altar, beneath the outstretched knife; the second, of his age, as he lies helpless on his couch, duped by Rebekah and Jacob.

THE BATTERED BIRTHRIGHT.

V. 27. And the boys grew, and Esau and Jacob. "Esau" is a man skilled in hunting, a man of the field; and Jacob ("supplanter") was a quiet man, abiding in the tents. The rough, impulsive, shaggy Esau loved the dangers and excitements of the chase, but the mild Jacob loved the quiet of the tents. The word *tata*, applied here to Jacob, rendered "plain" in our English version, is everywhere applied to moral character, being rendered "perfect," "upright," "undivided," but it nowhere else occurs in the books of Moses. It seems here to imply mildness and gentleness, in contrast with the wild and impulsive character of his brother, who lived by the chase (Gen. xxi. 20).

V. 28. And Isaac loved Esau, because (his) venison was in his mouth; and Rebekah loved Jacob. A carnal reason is given for Isaac's preference, who seems to have been swayed by appetite more than by spiritual insight. Quiet, unenterprising, and timid, he felt drawn, by the law of attraction of opposites, to his daring, impetuous, and resolute son, while the quick and impulsive Rebekah loved (best) the mild and unadventurous, but shaggy Jacob. Esau was frank and bold, but coarse and carnal; Jacob was timid, reserved, and shrewd, but spiritual. Esau had no spiritual insight, no relish whatever for the blessings and duties of the great Abrahamic covenant, he cared only for the carnal portion of the birthright; Jacob, though selfish and cunning, yet had a genuine hunger for the things of God; but it required a long and painful discipline, mighty spiritual struggles and angelic wrestlings to qualify him to become heir of Abraham. In this patriarchal home the mother was the ruling spirit, and the timorous Isaac, and unsuspecting Esau were no match for the resolute Rebekah, and scheming Jacob. God used, yet punished these sins. The shortsightedness of Isaac, the wild ferocity of Esau, the deception of Rebekah and Jacob were woven into the web of Providence for man's good and God's glory.

V. 29. And Jacob boiled a boiled dish, of lentils (v. 24) a cooked vegetable, like the pea soup, which is cooked by parching over the fire, or boiling into a soup, making a favorite and highly nutritious dish all through the East. There is a small red variety of lentile which makes a reddish brown, or chocolate-colored potage, exhalant a savory odor very grateful to a hungry man, which is much prized by the Arabs (Robinson, Thomson). Jacob's household tastes made him skilful in the preparation of this favorite dish. In Eastern homes, as we have already seen, food is prepared only as it is wanted, and when Esau returned from the unsuccessful hunt, fatigued and faint, and saw and smelt the red savory potage steaming in Jacob's tent, impetuous, impatient, and hungry, he cried out,

"V. 30. Let me devour now that red, that red, for I am faint; therefore they called his name Red (Edom). It is the language of greedy and perishing impatience, which Jacob might have resented, at least he chafed to turn it to his own advantage. In this characteristic incident the sacred writer dramatically points the two brothers before us. The man led by the senses, the hungry hunter, is fascinated by

the high color and rich flavor of a mess of potage, and the meditative schemer of the tent, the man of war, cannot wait for Providence to bring him the predicted birthright, but must intermeddle with his selfish craft.

Here is also an interesting illustration of the origin of names. Some characteristic incident gives rise to a name, and on the subsequent occurrence of a similar incident the appropriateness of the name, or its coincidence with events is noted, and the name is renewed. Esau is first named Red, from his red hair, and then from the red potage. Jacob is called *Heel-catcher*, or *Tripper*, first literally (v. 26), and then figuratively (chap. xxv. 26); and the figurative name is first applied when he trips up Esau in the matter of the birthright, and then its appropriateness is noticed again when we arrive at the incident of Isaac's blessing. We often thus meet in this history with various reasons for the application of the same name.

V. 31. Sell me this day thy birthright. This birthright not only embraced the authority and honor of the patriarchal headship of the chosen family, but made its possessor heir to the Abrahamic covenant, and thus the channel of God's great revealed mercies to mankind, a mediator between God and the race, typifying the God-man, Jacob, who was on a much lower spiritual plane than Abraham, by no means comprehended the vastness and dignity of these spiritual blessings, but he appreciated them far more than the worldly and sensual Esau. He knew that he was predestinated to this heirship, although he was the younger son. Dreading a collision with his ferocious brother, which seemed inevitable in the event of his father's death, when the succession would be contested, and lacking faith in God's unfolding providence, he resolves to avail himself of Esau's weakness to obtain the birthright by peaceful purchase. The cautious Jacob knows well that Esau will repent as soon as his hunger is sated, and takes care to have the contract ratified by a solemn oath.

V. 34. And he ate and drank, and rose up and went his way. And Esau despised his birthright. In these graphic touches the sacred writer paints the "profane" Esau's unfitness for the spiritual headship of the chosen people, yet with equal faithfulness depicts the craft and selfishness of the "Supplanter," who afterwards became the "warrior of God" (Israel).

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"V. 30. Let me devour now that red, that red, for I am faint; therefore they called his name Red (Edom). It is the language of greedy and perishing impatience, which Jacob might have resented, at least he chafed to turn it to his own advantage. In this characteristic incident the sacred writer dramatically points the two brothers before us. The man led by the senses, the hungry hunter, is fascinated by

the high color and rich flavor of a mess of potage, and the meditative schemer of the tent, the man of war, cannot wait for Providence to bring him the predicted birthright, but must intermeddle with his selfish craft.

Here is also an interesting illustration of the origin of names. Some characteristic incident gives rise to a name, and on the subsequent occurrence of a similar incident the appropriateness of the name, or its coincidence with events is noted, and the name is renewed. Esau is first named Red, from his red hair, and then from the red potage. Jacob is called *Heel-catcher*, or *Tripper*, first literally (v. 26), and then figuratively (chap. xxv. 26); and the figurative name is first applied when he trips up Esau in the matter of the birthright, and then its appropriateness is noticed again when we arrive at the incident of Isaac's blessing. We often thus meet in this history with various reasons for the application of the same name.

V. 31. Sell me this day thy birthright. This birthright not only embraced the authority and honor of the patriarchal headship of the chosen family, but made its possessor heir to the Abrahamic covenant, and thus the channel of God's great revealed mercies to mankind, a mediator between God and the race, typifying the God-man, Jacob, who was on a much lower spiritual plane than Abraham, by no means comprehended the vastness and dignity of these spiritual blessings, but he appreciated them far more than the worldly and sensual Esau. He knew that he was predestinated to this heirship, although he was the younger son. Dreading a collision with his ferocious brother, which seemed inevitable in the event of his father's death, when the succession would be contested, and lacking faith in God's unfolding providence, he resolves to avail himself of Esau's weakness to obtain the birthright by peaceful purchase. The cautious Jacob knows well that Esau will repent as soon as his hunger is sated, and takes care to have the contract ratified by a solemn oath.

V. 34. And he ate and drank, and rose up and went his way. And Esau despised his birthright. In these graphic touches the sacred writer paints the "profane" Esau's unfitness for the spiritual headship of the chosen people, yet with equal faithfulness depicts the craft and selfishness of the "Supplanter," who afterwards became the "warrior of God" (Israel).

THE SUNDAY SCHOOL. Sunday, March 10. Notes on Genesis xxv. 17-34. BY F. H. NEWHALL, D. D. ISAAC AND HIS FAMILY.

The life of the patriarch Isaac is quiet and uneventful. In this respect it presents a strong contrast to that of his father Abraham, and his son Jacob. While his father and his son traveled widely, and met with strange and thrilling experiences in their sojourn among other nations, thus developing and revealing the aggressive virtues, Isaac seems to have spent his life in pastoral quiet, among his flocks and herds, never moving far from the fold of Beersheba, and the fruitful waters of Gerar, coming in contact only with the Philistines, whose flocks and herds were pastured in the broad and fertile maritime plain adjoining. His patience, meekness, and meditative habit are so set forth by the sacred historian as to lead us to conceive of him as the patriarch conspicuous for the passive, rather than the active virtues. In all the leading events of his life he is rather the agent, or instrument, of stronger and more decisive natures around him, than an independent actor. He appears as a dutiful son, a fond husband, and a partial father, but he nowhere shows the vigorous and heroic faith of Abraham, his father, or the deep spiritual struggles of Jacob, his son. The weaknesses of old age seem to have come prematurely upon him, for we find him blind, feeble, and expecting to die, more than forty years before he is gathered to his fathers. Isaac is the central figure in two of the most vivid pictures of the patriarchal history, yet is passive and helpless in both; the first is of his youth, as he lies bound upon the altar, beneath the outstretched knife; the second, of his age, as he lies helpless on his couch, duped by Rebekah and Jacob.

2. Did Isaac now conform his action to that expressed will of God?

3. How then can his action be accounted for?

4. Did Rebekah propose this strategy to accomplish the Divine purpose, or through a personal favoritism?

5. What do we learn here about pious motives and wicked means, or measures, or our modern doctrine of "expediency," "policy," or "prudence"?

6. If it was God's intention that Jacob should have the blessing, had he anything to do with the means?

7. What do we learn here of God's purposes, with the follies and wickedness of men confronting them?

8. What can be said of Esau's transaction in selling his birthright, and Jacob's in buying it?

9. How did the birthright differ from the patriarchal blessing?

10. What is to be learned here about family quarrels?

11. Point out the punishment and sorrow that came to the mother, and each of the sons, and their posterity—the Edomites and Israelites.

Read verses following the lesson. See Jacob, with a guilty conscience, in his lonely and perilous flight from Esau's anger and revenge, four hundred and fifty miles on foot, and alone, and his terrible agony of penitence and prayer. Read Obadiah, v. 10, etc.

Sunday, March 23.

LESSON XII. Jacob at Bethel. Gen. xxviii. 10-22.

TOPIC: God's presence our paradise.

GOLDEN TEXT: "And he said unto him, Verily, verily, I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man." John i. 51.

1. The hard pillow.

2. The narrow bed.

3. The Divine promise.

4. The joyous waking.

5. The memorial stone.

6. The pious vow.

Notes on Genesis xxviii. 10-22.

BY JAMES G. MURPHY, LL. D.

10-22. Jacob's dream and vow. "Setting out on the way to Haran, he was overtaken by night, and slept in the field. He was far from any dwelling, or he did not wish to enter the house of a stranger. 12-15. He dreams. A ladder or stair is seen reaching from earth to heaven, on which angels ascend and descend. This is a medium of communication between heaven and earth, by which messengers pass to and fro on errands of mercy. Heaven and earth have been separated by sin. But this ladder has reestablished the intercourse. It is therefore a beautiful emblem of that which mediates and reconciles (John i. 51). It here serves to bring Jacob into communication with God, and teaches him the emphatic lesson that he is accepted through a mediator. The Lord stood above it, and Jacob, the object of his mercy, beneath. 1st. He reveals himself to the sleeper as the Lord (ii. 4), the God of Abraham, the father of Isaac. It is remarkable that Abraham is styled his father, that is, his actual grandfather, and covenant father. 2d. He renews the promise of the land, of the seed, and of the blessing in that seed for the whole race of man. Westward, eastward, northward, and southward are they to break forth. This expression points to the world-wide universality of the kingdom of the seed of Abraham, when it shall become the fifth monarchy, that shall subsume all that went before, and endure forever. This transcends the destiny of the natural seed of Abraham. 3d. He then promises to Jacob personally to be with him, protect him, and bring him back in safety. This is the third announcement of the seed that blesses to the third in the line of descent (xii. 2, 3, xlii. 18, xxv. 4).

16-19. Jacob awakes, and exclaims, Surely the Lord is in this place, and I knew it not. He knew his omnipresence; but he did not expect a special manifestation of the Lord in this place, far from the sanctuaries of his father. He is filled with solemn awe, when he finds himself in the house of God, and at the gate of heaven. 18, 19. The pillar or the monument of the event. The pouring of oil upon it is an act of consecration to God who has there appeared to him (Kum. vii. 1). He calls the name of the place Bethel, the house of God. This is not the first time it received the name. Abraham also worshipped God here, and met with the name already existing (see on xlii. 8, xlii. 9, xxv. 20).

20-22. Jacob's vow. A vow is a solemn engagement to perform a certain duty, the obligation of which is felt at the time to be specially binding. It partakes, therefore, of the nature of a promise or a covenant. It involves in its obligation, however, only one party, and is the spontaneous act of that party. Here, then, Jacob appears to take a step in advance of his predecessors. Hitherto God had taken the initiative in every promise, and the everlasting covenant rests solely on His eternal promise. Abraham had responded to the call of God, believed in the Lord, walked before Him, entered into communion with Him, made intercession with Him, and had given up his only son to Him at His demand. In all this there is an acceptance on the part of the creature of the supremacy of the merciful Creator. But now the spirit of adoption prompts Jacob to a spontaneous movement towards God. This is no ordinary vow, referring to some special or occasional resolve. It is the grand and solemn expression of the soul's free, full, and perpetual acceptance of the Lord to be its God. This is the most frank and open utterance of new-born spiritual liberty from the heart of man that has yet appeared in the Divine record. If God will be with me, This is not the condition on which Jacob will accept God in a mercenary spirit. It is merely the echo and the thankful acknowledgment of the Divine assurance, "I am with thee," which was given immediately before. It is the response of the son to the assurance of the father: "Wilt thou indeed be with me? Thou shalt be my God." This *shall* be God's house, a monument of the presence of God among His people, a symbol of the indwelling of His Spirit in their hearts. As it comes in here it signifies the grateful and loving welcome and entertainment which God receives from His saints. A tenth will I surely give unto thee. The honored guest is treated as one of the family. Ten is the whole: a tenth is a share of the whole. The Lord of all receives one share as an acknowledgment of His sovereign right to all. Here it is represented as the full share given to the king who condescends to dwell with his subjects. Thus Jacob opens his heart, his house, and his treasure to God. These are the simple elements of a theocracy, a national establishment of the true religion. The spirit of power, and of love, and of a sound mind, has begun to reign in Jacob. As the Father is prominently manifested in regenerate Abraham, and the Son in Isaac, so also the Spirit in Jacob.

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The Farm and Garden.

PREPARED FOR ZION'S HERALD.

HOW MUCH WILL KEEP A HOUSE.—A horse weighing from ten to twelve hundred pounds will eat about six tons of hay, or its equivalent, in a year. And we suppose the real point to get at is, whether one can keep his horse cheaper on some other product than hay. This is an exceedingly difficult question to answer—it depends so much on circumstances. We shall not attempt to answer it fully this time, but will merely say that, in our opinion, three and a half tons of corn stalks and two and a half tons of corn would keep a horse in fully as good condition as six tons of good hay. We may estimate, also, that it will take three and a half tons of oat straw, and two and a half tons of oats to keep a horse a year. A bushel of oats weighs thirty-two pounds, so that it will take over 155 bushels and three and a half tons of straw to keep a horse a year. It would take about two acres of good land to produce this amount.—*Am. Stock Journal.*

WOMEN AT FARMERS' MEETINGS.—Why shouldn't farmers' wives attend the meetings of Agricultural Societies? From New Hampshire we learn that it is the custom of the Hillsboro County Society to invite women to attend the sessions. In the same State, the Board of Agriculture, which goes about the State holding meetings, always invites women to be present in the evening, and so arranges the subjects as to present at that session the most attractive topics for a mixed audience. Sometimes women contribute to the interest of the meetings by reading papers especially prepared by them. All this, considering how much they have to do with farmwork, seems natural enough; and it is strange that the custom is not more general.

OXEN.—A good ox should have a long, lean face, and bright hazel eyes, which show capability to receive instruction and disposition to obey it. Large nostrils denote the capability of the ox to work on a hot day. Very large horns at the base denote fatness. Full breast, straight back, wide ribs—by which is meant the ribs that round out nearly as far as the hind legs, and wide gambrel, are evidence of strength. Straight knees, broad toes, pointing straight forward, show an ox can travel on hard road or pavement. They should be well matched, especially in disposition and speed.

FEEDING FOWLS.—No plan is so injurious as to throw down heaps of grain once or twice a day. They should have it scattered as far as possible, that the birds may be longer and healthier employed in finding it, and may not accomplish in a few minutes that which should occupy them for hours. For this reason every sort of feeder or hopper is bad. It is the nature of fowls to take a grain at a time, and to pick grass and dirt with it, which assists digestion; but if, contrary to this, they are enabled to eat corn by the mouthfuls, their crops are soon over-filled, and they seek relief in excessive draughts of water. Nothing is more injurious than this; and the inactivity that attends the discomfort caused by it lays the foundation of many disorders. While speaking of food, it may be observed that, when from traveling, or any other cause, the fowl has fasted a long time—say thirty to forty-eight hours—it should not be allowed any hard food. For the first three hours it should have only a small portion, say a teaspoonful of soaked bread, very wet, so much as will serve for food and drink. If the bird appears to suffer much from the journey, instead of bread and water give bread and ale.

THE BEST SORT FOR POTTING PLANTS is that which is prepared by procuring turf from an old pasture field, throwing it into a heap, and watering with water in which sand and potash have been dissolved. The result is a rapid decay of the fibrous matter, which is the essential element of growth. All kinds of greenhouse plants can be grown to great perfection in such soil. A writer from whom I obtained my information in regard to the preparation of soil for potting, says that plants grown in it are characterized by the deep green, healthy hue of their foliage, the well-ripened wood, and a profusion of large and highly-colored flowers. This proceeds from the circumstance that there is no excessive stimulation of any part of the plant's growth; hence its development is regular—one of the most important points in all kinds of culture; the plant is not excited into luxuriant growth of branches and foliage when young, as frequently occurs when the soil is charged with nitrogenous mixtures, which retards maturation of the wood, induces disease, and is unfavorable to the production of flowers and fruit. Experience corroborates these statements; therefore, those who have access to old pasture-fields, and who think it worth their while to make the experiment, are advised to get turf in which the grass roots have formed a thick mass of vegetable matter. It should not be cut deeper than the depth to which the roots or fibres extend, as the material is valuable in proportion to the amount of vegetable matter it contains.

The Secular World.

The Fisheries bill passed the House the 24th of Feb., after an hour's debate. John Bright, after a long absence, induced by illness, resumed his seat in the House of Commons, Monday night, Feb. 24.

John Hale has been appointed postmaster over at Yarmouth Port, vice B. H. Matthews, resigned.

Two English sisters named Pratt have just put up their signs as dentists in Berlin. They draw.

A ninety-mile walk on snow-shoes was recently accomplished by a woman in Michigan.

There has been almost uninterrupted sleighing in and around New York since Christmas.

Lake Michigan is said to be entirely frozen over at a place where it is 85 miles wide.

A distinct shock of earthquake was felt at Eastport, Me., Saturday morning about 7.30.

Truro, by vote, authorizes its Selectmen to let its Town Hall, rent free, for five years, to the Truro Co-operative Book and Shoe Manufacturing Company.

The Marshall House, at Alexandria, Va., where Col. Ellsworth was killed at

the commencement of the rebellion, was burned on Monday night, Feb. 24. The Russian Government denies the report of a socialist insurrection and excesses in the provinces of Volhynia and Podolia.

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The residence of President Grant, near St. Louis, known as the old Dent Homestead, was totally destroyed by fire, February 21.

A young lady doing honors in the White House, is a novelty in American history. The distinction will fall on Nellie Grant.

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A girl's type-setting school has been opened in Vienna. One hundred pupils can be accommodated, and every twenty of them have a separate teacher.

The Wesleyan University, Ct., has a faculty of 13. Its senior class numbers 56; its junior 45; its sophomore 53; its freshman 55, making a total of 189.

A report was current at Berlin, February 28, that the great powers of Europe have resolved to postpone recognition of the Spanish Republic for the present.

A collision was reported in the harbor of Cadiz between the ships *Fernand Maria* and *Cilaos*, on Saturday, March 1, at 6 A. M. The particulars of the disaster were not received, but it is stated that ninety passengers were drowned.

It is said in the vicinity of Dayton, Ohio, that peaches and cherries were destroyed by the late severe weather. The same may be said of almost any other place in this latitude.

On Sunday, February 16, the Hutchinson family sang at the religious services at the Penitentiary, Columbus, Ohio, and John B. Gough spoke for an hour.

John W. Young, son of Brigham, has divorced several of his wives, and intends to reside in Philadelphia. Large tracts of land in Mexico are being negotiated for by Mormon agents.

The county of Tyrrell is the most law-abiding in North Carolina. There is no one in the county jail, and there have been only four prisoners since the war. Court never holds more than two days.

The Boston Transcript says "the remedy for corruption in high places is intelligence in low places." A very good remedy, perhaps; but a few Congressmen in the penitentiary would be a much better one.

One week in January, 5,413 births and 3,142 deaths were registered in London, and twenty other large cities and towns of Great Britain. The mortality is bad. It is the nature of fowls to take a grain at a time, and to pick grass and dirt with it, which assists digestion; but if, contrary to this, they are enabled to eat corn by the mouthfuls, their crops are soon over-filled, and they seek relief in excessive draughts of water.

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INSURANCE DEPARTMENT.

A HOME INSTITUTION.

The Thirteenth Annual Report of the Equitable Life Assurance Society of the United States, which we to-day publish, brings again into prominence the remarkable career of this most successful of life insurance companies, and presents many points of interest to our readers. The history of this Society has, from the beginning, been a history of prosperity; and, as the years have passed, each one has been eventful in every auspicious sense.

The income of the Equitable Life Assurance Society, during 1872, appears, from this report, to have been nearly eight and a half million dollars, or more than twenty-seven million dollars for every business day. Of this income nearly one million was derived from the company's investments, and seven and a half million dollars came from policy-holders. During the year there was paid to the insured, or their representatives, for death-losses, dividends, and return premiums, the large sum of three million six hundred and forty-six thousand dollars; and at the end of the year the Society reported total assets of \$19,695,063, against \$16,174,825 one year ago. This is certainly a substantial and healthy growth.

The popularity of the Equitable Life Assurance Society among those who appreciate the worth of life insurance, appears in the increase of the Society's business. In 1872 it issued 12,491 new policies, insuring fifty-two million dollars, being an increase in new business, over the previous year, of twenty-five per cent.

The Society, at the present time, has assets amounting to twenty million dollars, and it is gratifying to know that, after making provision for all liabilities (including a reserve sufficient to insure the fulfillment of every policy contract) the Society holds a surplus of over two and a half million dollars, out of which there has been declared a dividend, which will contribute to the comfort of policy-holders either by a reduction of their premiums or by additions to their policies, as they may prefer, during the current year.

The principal office of the Equitable Life Assurance Society is in its own substantial, fire-proof building, at the corner of Broadway and Cedar street, in New York City; but it has an agency office in Boston, Portland, Bangor, Burlington, and in every large town in New England; where our people can obtain all the advantages which are offered by this enterprising and wealthy corporation. And as a large number of our citizens, recognizing the value and necessity of life insurance, are already policy-holders in the Equitable, we may consider it to be one of our home institutions, and, as such, we trust it will always prosper. Its prosperity promotes the welfare of our homes and firesides. Last year this Society paid more than one and a half million dollars to widows whose husbands had insured. How many homes and firesides did that money preserve and make cheerful! How many children did it save from poverty, perhaps from crime! How much good did it contribute to many communities! Has the sum of all the personal charities in the land ever equaled the amount disbursed by the Equitable Life Assurance Society in that one year? Indeed, what children's aid society, or widow's relief society, or destitute orphan's society, or what charitable or missionary enterprise of any kind, is producing such benefits to individuals and to the community as this noble institution?

The engraving of "Our Bishops" has been sent to all who are entitled to it up to date. Occasionally the rollers are broken in the mail bags, and the picture destroyed. All who have not received the engraving, please write to the Agent, and it will be forwarded at once.

Spring has come, and so has new style of Hats, which may be found at C. B. Mason's, 22 Dock Square. Give him a call, and you may be assured of getting a good article at the lowest figures.

Dr. R. Green, of this city, has for many years given special attention to the cure of diseases of the blood and other chronic ailments. Twenty-five years of constant practice among us has won for him an enviable position, and we can commend him to the afflicted as a true friend, and a competent medical adviser. Invalids who cannot call at his office, may obtain his medical pamphlet, description of diseases, and their proper treatment, free, by addressing Dr. R. Green, 34 Temple Place, Boston, Mass.

In our advertising columns will be noticed the advertisement of Messrs. Geo. C. Goodwin & Co., who are among our most reliable business firms. Persons wanting anything in their line will do well to call at 38 Hanover St.

Ladies. One half the trouble in running your Sewing Machine may be avoided by using the Eureka Machine twist. It is the best.

INFLAMMATION OF THE BOWELS: The virtues of Dr. Trask's Magnetic Ointment in this dangerous disease are truly wonderful. Many cases have been snatched from the grave by the use of this ointment, when every other means had failed. We have many cases reported to us corroborating this statement. It is equally effective in inflammation of any of the Pelvic or abdominal viscera, of the Liver, Spleen, Kidneys, Ovaries, Womb, and Bladder. See advertisement in another column.

BROWN'S BRONCHIAL TROCHES, for Pulmonary and Asthmatic Disorders, have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

ARE YOU OPEN TO CONVICTION? If so, you cannot doubt, from the testimony laid before the public, that Hale's Honey of Horehound and Tar will cure coughs, colds, and all controllable diseases of the lungs and throat, when all other remedies have failed. Crittenton's, 7 1/2 Avenue. Sold by all Druggists.

Pike's Toothache Drops cure in 1 minute.

A REMARKABLE CASE. E. Middleboro', Mass., June 9, 1864. Messrs. JOSEPH BURNETT & Co.: When my daughter's hair came off she had been afflicted with neuralgia in her head for three years, and for two years after her head was as smooth as her face.

Through the recommendation of a friend she was induced to try your COCAINE and the result was astonishing. She had not used half the contents of a bottle before her head was covered with a fine young hair. In four months her hair has grown several inches in length, very thick, soft and fine, and of a darker color than formerly.

With respect, WM S. EDDY.

The Spring Term of Providence Conference Seminary will commence Monday, March 24.

Business Notices.

RHEUMATISM AND ALL INFLAMMATORY DISEASES ARE BEST CURED BY

SANFORD'S Compound Hamamelis, Or, WITCH HAZEL OINTMENT.

Which is also the best authenticated remedy for many affections of Man and Beast, such as: Burns, Cuts, Scalds, Broken Breasts, Lumbago, Vegetable and Insect Poles, Swells, Boils, Tumors, Felons, Recent Spavin, Ringbone, Scratches, Chafing of Horses, Galls, Sores, Hemorrhoids, Carbuncles, etc.

Price 10 cents and \$1.00 per Box. Sold by Druggists and Grocers everywhere. WEEKS & POTTER, GENERAL AGENTS, Boston, 1872.

BAKER'S ELEGANT PATENT BOLSTER SPRING BED BOTTOM. Sent to Germany on receipt of \$5. (See cut last page.) "Equals any I ever used." "Unsurpassed at any price." - J. Y. Times. Address Rev. HENRY BAKER, 305 7th Avenue, N. Y.

Adams' Balm cures Asthma, Coughs, Colds, Lung Complaints, Price 30 and 75 cents.

THE SECULAR WORLD.

LATEST NEWS.

A fire in Woburn, Mass., on the 6th, destroyed the Methodist church and parsonage and several other buildings.

Great excitement has existed in Portsmouth, N. H., the past week, by reason of the murder of two women on the Isle of Shoals, Mrs. and Miss Christensen. Louis Wagner, a Prussian, has been arrested as the supposed culprit, and with difficulty he has been kept from being lynched. The object of the crime was money. The evidence is very strong against the man, as a third woman, who made her escape from the house, identifies him.

Foster, the car hook murderer at New York, who was under sentence to be executed on the 8th, has been respited to the 21st, by Gov. Dix. Wealthy friends have succeeded in inducing jurors, judges, clergymen, and relatives of the murdered man to sign petitions in his favor.

A terrible explosion occurred in Paris, Friday, in a cartridge manufactory at Fort Mont Valerien, by which 28 persons were injured, 12 of whom cannot recover. Later despatches reports that one hundred persons were injured by the explosion.

New placers gold mines have been discovered near San Diego, Cal.

The committee of citizens of Portland has been appointed to make arrangements for the reception of the American Association for the Advancement of Science, Hon. Benjamin Kingsbury is permanent president.

A despatch from Algiers says that 700 French troops, under Gallifet, were surrounded in the extreme south of Algeria by 10,000 Arabs, and were in imminent danger of capture. Reinforcements have been despatched to the troops, but it is feared they will be late to afford any relief.

The United States will be represented by the works of 700 manufacturers at Vienna.

THE GUIDE is now published QUARTERLY - 25 cents per copy for the year, four numbers, which is not half the cost. Those who afterward send money to the amount of One Dollar or more for Seeds may also order Twenty-five Cents worth extra - the price paid for the Guide.

The January Number is beautiful, giving plans for making Rural Homes, Designs for Dining Table Decorations, Window Gardens, etc., and containing a mass of information invaluable to the lover of flowers. - One hundred and fifty pages, on fine tinted paper, some Five Hundred Engravings and a superb Colored Plate and Chromo Cover. - The First Edition of Two Hundred Thousand, just printed in English and German, and ready to send.

JAMES VICK, Rochester, N. Y.

THIRTEENTH ANNUAL REPORT OF THE EQUITABLE Life Assurance Society, 120 Broadway, N. Y. JANUARY 1, 1873.

Net Cash Assets, January 1, 1872. \$15,017,715 48

RECEIPTS.

Premiums - \$12,491,700 00

Interest and Rents - 2,695,353 16

\$15,187,053 16

DISBURSEMENTS.

Claims by death and additions thereto - \$1,553,988 47

Matured Endowments and Additions thereto - 24,892 90

Reinsurance - 2,500 43

Dividend and Surplus - 1,065,008 18

Amortized Paid - 4,030 41

Total paid to Policy-holders - \$1,648,389 96

Dividend on Capital - 7,822 00

Reinsurance - 2,500 43

Committed Commissions - 66,908 16

Commissions - 54,708 84

EXPENSES.

Printing, Stationery, and Agency Expenses - 109,127 65

Advertising, Salaries, and Office Expenses - 268,808 32

Taxes and Legal Charges - 21,844 57

Medical Examinations - 67,308 43

Sundry Expenses (Exchange, Postage, etc.) - 65,289 24

Profit and Loss - 5,676 71

\$1,674,714 50

Net Assets (exclusive of Future Premiums) \$18,493,341 16

INVESTED AS FOLLOWS:

Bonds and Mortgages - \$12,259,572 50

Real Estate - 1,000,000 00

Stocks created by the Laws of the United States - 70,300 37

Stocks created by the Laws of the State of New York - 1,001,276 10

Stocks of other States - 62,383 84

Cash on hand, in Bank, and other Depositories on Interest (including cash in transmission, due prior to Jan. 1, 1873, and since received at New York Office and invested) - 1,204,189 81

Temporary Loans secured by Collaterals - 667,661 00

Actual Cash Investments - \$18,493,341 16

Interest and Rents due and accrued - 126,200 70

Premiums in hands of Agents and in course of collection, and supplies and other property - 319,311 05

Deferred Annual and Quarterly Premiums for the year - 738,410 08

Safes, Fixtures, Furniture, etc., - 107,558 29

Total Assets, Jan. 1, 1873 - \$19,695,063 20

THE ASSETS ARE THUS APPROPRIATED:

Total Liabilities, including reserve for reinsurance of existing policies - \$17,974,363 03

Capital Stock - 100,000 00

Total Surplus (including Surplus on Floating Policies) - 2,500,000 17

\$19,695,063 20

From the above surplus of \$2,500,000.17, the Society has declared a reversionary dividend available on settlement of next annual premium to participating policies proportioned to their contribution to surplus. The cash value of such reversion may be used on settlement of premium, when the same becomes due.

The new business of this Society during the past four years exceeds that of any other life insurance company in the world.

12,491 Policies written in 1872, assuring \$51,021,141 10.00

10,063 do. 1870, do. 40,225,729 10.00

10,062 do. 1871, do. 41,804,027 10.00

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12,491 Policies written in 1872, assuring \$51,021,141 10.00

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TWENTY-SEVENTH ANNUAL STATEMENT OF THE CONNECTICUT MUTUAL LIFE Insurance Company, OF HARTFORD, CONN., JANUARY 1, 1873.

Net Assets, January 1, 1872. \$30,754,677 84

RECEIPTS.

For Premiums - \$7,715,067 38

For Interest and Rents, 2,695,353 16

\$10,410,420 54

DISBURSED IN 1872.

For claims by death and matured endowments - \$2,311,991 56

Surplus returned to Policy-holders - 2,406,213 09

Lapsed and surrendered Policies - 678,800 00

\$5,396,004 65

EXPENSES:

Commissions to Agents - \$386,405 12

Salaries of Clerks, Agents, etc. - 62,406 36

Medical Examination fees - 15,142 09

Printing, Stationery, Rent, Advertising, Postage, Exchange, etc. - 69,226 45

Taxes, and Profit and Loss - 283,150 56

\$530,330 58

Net Assets, December 31, 1872. \$30,754,677 84

SCHEDULE OF ASSETS:

Loans upon Real Estate, first lien, value, - \$17,652,992 32

Loans upon stocks and bonds, value, - 206,500 00

Premiums not on policies in force, - 6,800,000 00

Cost of Real Estate owned by the Company - 1,120,972 47

Cost of United States Registered Bonds, - 1,269,538 40

Cost of State Bonds, - 123,900 00

Cost of City Bonds, - 1,138,000 00

Cost of Bank Stock, - 80,300 00

Cost of Railroad Stock, - 20,000 00

Cash in Bank at interest, - 1,094,550 53

Cash in Company's office, - 34,782 29

Balances due from agents, secured, - 20,388 14

\$30,754,677 84

ADD:

Interest accrued and due, - \$675,260 50

Market value of stocks and bonds over cost, - 214,677 52

Net premiums in course of collection, - 39,012 71

Net deferred quarterly and semi-annual premiums, - 38,425 92

1,264,677 44

Gross assets, December 31, 1872, \$34,060,141 13

LIABILITIES:

Amount required to reimburse all outstanding policies, net, assuming 3 per cent. interest, - \$29,000,000 00

All other liabilities, - 747,080 00

\$29,747,080 00

Surplus, December 31, 1872, - \$4,313,061 13

Increase of assets during 1872, - \$2,067,738 47

Ratio of expenses to receipts in 1872, 7.30 per cent.

" " "